पुष्पसूत्रम्

नाम

सामवेदीयप्रातिशाख्यम्

The Puṣpasūtra

A Prātiśākhya of the Sāmaveda

VOLUME II

INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS

The Puṣpasūtra is one of the major ancillary works in the Sāman technical literature attributed to the Kauthuma and Rāṇāyaṇīya schools. It deals with the Sāman melodies and their structure. The term Puṣpa, in the present context, means the syllabic expansion that takes place when a melody is formed out of a verse. The Puṣpasūtra was written long after the Sāman melodies had been developed.

The Puṣpasūtra contains ten Prapāṭhaka. The first two of them give the names of Sāmans occurring in the Uttaragāna (i.e. Ūhagāna and Ūhyagāna) in the order in which they occur. The statement of topics given in the 8th Prapāṭhaka of the Puṣpasūtra would indicate the demarcation. The Puṣpasūtra has two recensions namely northern and southern. The statement of contents in the 8th Prapāṭhaka agrees exactly with the topics dealt with in the Prapāṭhakas III to VIII of South Indian recension. This is understood to be the original part of the Puṣpasūtra which is genuine.

The Northern recension of Puṣpasūtra assigns this text twice to Govila. The Southern recension assigns it once to Vararuci.

The Puṣpasūtra names the metres of the chants in some places. This leads to the impression that the gānas were chanted in some other metres.

It is difficult to fix the exact date of the Puṣpasūtra. There were additions to the original nucleus, like the Vikalpas (alternatives), remaining bhāvas, the detailed treatment of prastāva and the first two Prapāṭhakas. Its present form of having ten Prapāṭhakas is a great help to the scholars working in the field of the study of Sāmavedic chants. The explanation of the technical terms provided in this edition could also be of great help to the readers.

The present edition prepared by Prof. G.H. Tarlekar who is a living authority on the science of Sāma-chanting, contains the accurate text in Sanskrit with English exposition bringing out all the intricate points discussed in the Sūtras in a highly technical language. This important text on the Sāma-chanting has been exposited in English in this edition for the first time.

पुष्पसूत्रम्
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THE PUṢPASŪTRA

A PRĀTIŚĀKHYA OF THE SĀMAVEDA

कलामूलशास्त्र-ग्रन्थमाला

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(VOLUME - II)

WITH
EXPLANATORY TRANSLATION AND NOTES IN ENGLISH
BY
G. H. TARLEKAR

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THE PUṢPASŪTRA

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(VOLUME - II)

Prapāṭhaka VII. Khaṇḍa 1

देवेभ्यः संक्षारे ॥ १ ॥

In the *sāman* Iḍānām saṁkṣāraḥ [Ūha Sat 748], in the second *stotrīyā* the syllable *bhya* of *devebhyaḥ* is united — d^{2ra}evad^{4}e∫3ve∫3*bhy^{2}ā*ss^{3}ū^{5}tāḥ.

नर्यः परीतायां माधु-यास्य-भीश-रौर-दंष्ट्र-जम्भ-आनूप-यौध-
द्वैगण्वतर-स्थान-संकृति-भर्ग-यश-आथर्वण-तरेषु ॥ २ ॥ [M — कृति]

In the *sāmans* Mādhucchandasa [Ūha Sam 245], Aiḍāyāsya [Ūha Sam 246], Ābhīśava [Ūha Daśa 186], Raurava [Ūha Sam 373], Āṣṭādaṁṣṭrottara [Ūha Eka 472], Vārkajambhottara [RG Sam 66], Ānūpavādhryaśva [Ūha Ahī 606], Yaudhājaya [Ūha Sat 618], Dvaigata [Ūha Ahī 619], Kaṇvarathantara [Ūha Ahī 736], Devasthāna [RG Daśa 23], Saṁkṛti [RG Daśa 24], Bharga [RG Daśa 25], Yaśas [RG Daśa 26], Ātharvaṇa [RG Sam 32] and Rathantara [RG Daśa 62], in the *stotrīyā* based on the *ṛc* beginning with *paritoṣi*, the syllable *ryaḥ* of *naryaḥ* is united— (Ūha Sam 245) — n$^{[1]}$aryo^{ra2}ā; (Ūha Sam 246) — n$^{[1]}$aryo^{ra}ā; (Ūha Daśa 186)— n$^{[2]}$aryo^{ra}a ....; (Ūha Sam 373) — n$^{[1]}$aryo^{ra}ā; (Ūha Eka 472) — n$^{[1]}$aryo^{ra2}ā ... (RG Sam 66)— n$^{[1]}$aryo^{ra}a ...; (Ūha Ahī 606) — n^{1}aryo^{ra}a ...; (Ūha Sat 618) — n^{2}ā/ryo^{1ra}ā∫$\hat{2}$; (Ūha Ahī 619)— n$^{[1]}$aryo^{ra}a ....; (Ūha Ahī 736) — n$^{[2]}$aryo^{ra}a ...; (RG Daśa 23) — n$^{[1]}$aryo^{2}ā∫3; (RG Daśa 24) — n$^{[1]}$aryo^{ra2}ā ....; (RG Daśa 25) — n$^{[2]}$aryo^{ra}a; (RG Daśa 26) — n$^{[1]}$aryo^{ra}a ....; (RG Sam 32) — n$^{[1]}$aryoa ....; (RG Daśa 62) — n$^{[2]}$aryo^{ra}a.

नवमे चाहनि सर्वत्र ॥ ३ ॥

On the 9th day of the Dvādaśāha sacrifice, in all the sāmans based on the *ṛc* beginning with *parītoṣi*, the syllable *rya* of *naryaḥ* is united. Pṛṣṭha - [Ūha Daśa 181]— n$^{[1]}$aryo^{ra}a ....; Kaulmalabarhiṣa [Ūha Daśa 182] — n$^{[2]}$aryo^{1}ā^{2}; Arkapuṣpa [Ūha Daśa 183] — n$^{[1]}$aryo^{ra2}ā ....; Devasthāna and Saṁkṛti are given in the *sūtra* 2; Vaiyaśva [Ūha Daśa 185] — n$^{[1]}$aryo^{ra}a; Bharga, Ābhiśava and Yaśas are given in *sūtra* 2.

दैर्घवर्जम् ॥ ४ ॥

Excluding the sāman Dairghaśravasa [Ūha Eka 184], i.e. instead of union, there is separation in the case of *naryaḥ* - *n^{1}āriy^{2}āḥ/*

विभाषा रुण-साम्नि ॥ ५ ॥

In the Varuṇasāman, [Ūha Eka 482] there is alternative n^{1}aryo^{2ra}a, or - *n^{1}ariyo^{2}a.*

एष एव शब्दः संकृष्टो गोमन्नः पौष्कले ॥ ६ ॥ [M — ष्कले ॥]

This same word (i.e. *naryaḥ*) is united in the Pauṣkala sāman [Ūha Sat 705], based on the *tṛca* beginning with *gomannaḥ*, in the second *stotrīyā* - n^{3}ā∫2345ryā∫656ḥ

त्वेष्यव्य द्व्यभ्यालौशे ॥ ७ ॥ [M. अत्येष्यव्यं .... ॥]

In the Dvirabhyāsalauśasāman [Ūha Sam 285], the three syllable - *tye, ṣya* and *vya* are united — nōvāramatyē - *ṣya;* vyāyām *vyā* yām.

तमसोऽर्के च ॥ ८ ॥

And also in the *sāman* Dīrghatamasaḥ arkaḥ [RG Daśa 28], nōvāramatyeṣya/ vyāyām vyā yām.

अत्रैव तृतीयायामत्यः सर्वत्र ॥ ९ ॥

In this same *tṛca,* beginning with *asāvisoma,* in the third *stotrīyā,* the syllable *tyaḥ* in *atyaḥ* is united in all cases — e.g. Sāmarājasāman [Ūha Daśa 188], third *stotrīyā* - ātyōna ....; Dvirabhyāsalauśa [Ūha Sam 285] — ātyō∫31234 etc.

न्योजसा कीर्त्ये ॥ १० ॥

In the Mahādivākīrtyasāman [RG Sam 52], the syllable *nya* of *nyojasā* is united— jānimānyōjasā.

भ्यं कीर्त्ये ॥ ११ ॥

In the Mahādivākīrtya sāman [RG Sam 50], in the third *stotrīyā,* the syllable *bhya* is united — tiradābhyām .....

काशीतहाविष्कृतयोस्त्वं शब्दः सर्वासु ॥ १२ ॥

In the Pratīcīneḍakāśītasāman [Ūha Daśa 194] and Hāviṣkṛtasāman [Ūha Daśa 195], the syllable *tvam* is united in all the *stotrīyās* - [Ūha Daśa 194] — first *stotrīyā* - tvāmsōmāsi, second *stotrīyā* - tvāmsūtōmā, third *stotrīyā* - tvām suṣvāṇaḥ; [Ūha Daśa 195] — first *stotrīyā* - tvāmsōmāsi ...., second *stotrīyā* - tvāmsutōmadā ....., third *stotrīyā* - tvāmsuṣvāṇa ....

त्वां देवासो रीत्याप इत्येतौ शब्दौ वैश्वमनसश्रुध्ययोः ॥ १३ ॥ [M. वैष्वमन .....]

In the Vaiśvamanasasāman [Ūha Daśa 197] and Śrudhyasāman [Ūha Sat 731], the two syllable *tvām* of *tvāndevāso* and *tyā* of *rītyāpa* are united - [Ūha Daśa 197] — second *stotrīyā* - tvāndevāsō .... third *stotrīyā* - rītyāpā∫2345ḥ; [Ūha Sat 731]— tvāndevāsō ....., third *stotrīyā* - rītyāpaḥsū.

अर्चन्त्युद्वंशीयवितयोः ॥ १४ ॥

In the Udvaṁśīyasāman [Ūha Daśa 208] and Gaurīvitasāman [Ūha Kṣu 894], the syllable *ntya* is united in the case of *arcantyarkam* - (Ūha Daśa 208) — ārcantyarka markā∫23iṇāḥ; [Ūha Kṣu 894] — archantyarkamarkiṇā∫23ḥ.

सान्वारुहो वंशीये ॥ १५ ॥

In the Udvaṁśīyasāman [Ūha Daśa 208], the syllable *nvā* is united in the case of *sānvāruhaḥ* — second *stotrīyā* - sānvāruhāḥā.

भूर्य वंशीयलेयवितेषु ॥ १६ ॥

In the sāmans Udvaṁśīya [Ūha Daśa 208]; Kāleya [Ūha Prā 824] and Gaurīvita [Ūha Kṣu 894], the syllable *rya* of *bhūrya* is united in the second *stotrīyā*— (Ūha Daśa 208) — bhūryaspaṣṭa ....; [Ūha Prā 824] — bhūryāspāṣṭā; [Ūha Kṣu 894] — bhūryaspaṣṭa ....

पर्यूष्वान्धीगवसंस्तोभयो: ॥ १७ ॥

In the sāmans Āndhīgava [Ūha Daśa 219] and Marutām saṁstobhaḥ [RG Eka 77], the syllable *ryu* of *paryūṣu* is united. (Ūha Daśa 219) — pāryūṣupradhā∫1nvāvā; [RG Eka 77] — pāryūṣupradhanvāvā.

तरध्यै विते ॥ १८ ॥

In the Gaurīvitasāman [Ūha Sat 784], the syllable *dhyai* of *taradhyai* is united— *dhyā* ṛṇayā∫3123ḥ

राज्ये न्धीगवदेव्ययो: ॥ १९ ॥

In the Āndhīgavasāman [Ūha Daśa 219] and Mahāvāmadevyasāman [Ūha Sam 350], the syllable *jye* of *rājye* is united in the third *stotrīyā*- (Ūha Daśa 219) — samaryarājye .....; [Ūha Sam 350] — sāmaryarājye .....

सनित्य: सर्वत्र ॥ २० ॥

The syllable *tya* of *sanityaḥ* is united in all cases. In the *tṛca* beginning with *agnim naraḥ*, in the second *ṛc* the words *dama āsa nityaḥ* are there. The syllable *tya* of this word *nitya* is united in all sāmans — e.g. The Mahāvāmadevyasāman [Ūha Daśa 222] — second *stotrīyā*- tyā∫2yo∫35hāi; Marāya — [Ūha Kṣu 900] — āsanityaḥ ..... etc.

अत्रैव तृतीयायां त्वाः्श देव्ये ॥ २१ ॥

In this sāman only i.e. Mahāvāmadevyasāman, in the third *stotrīyā*, the syllable *tvām* of *tvāmśaśvantaḥ*, is united — tvām/śā/

न्यृण्वन् दक्षाय्य इत्येतौ शब्दौ मराये ॥ २२ ॥

In the Marāya [Ūha Kṣu 900] — second *stotrīyā*- nyṛṇvan; dākṣā/yyoyo dāma, have the syllable *nyṛ* and *yyo* united.

शेप्या भारद्वाजे ॥ २३ ॥

In the Bhāradvājasāman [Ūha Sat 711], the syllable *pyā* of *śepyā* is united — second *stotrīyā*- harimāyūraśepyā.

व्यस्थिरन् षडिडे ॥ २४ ॥ [M — व्यस्थिरा .....; Śiv — व्यस्थिरन् .....]

In the Ṣaḍiḍapadastobhasāman [RG Ahī 109], in the second *stotrīyā*, there is union in *vya* of *vyasthiran* — vyāsthirān.

अवन्त्यस्य स्वारकावज्ञीययोः ॥ २५ ॥

In the Svārakāvasāman [Ūha Eka 477], and Yajñāyajñīyasāman [Ūha Ahī 574], in the second *stotrīyā*, there is union in, *ntya* of *avantyasya* — (Ūha Eka 477)— 1avantyasyapavitā; (Ūha Ahī 574) — 1avā∫2ntya1sya ....

त्वमिन्द्र त्वं वृत्राणीन्द्रस्य यशसि ॥ २६ ॥

In the sāman Indrasyayaśas [Ūha Sat 713], there is union in the case of the syllable *tvam* of *tvamindra* and *tvamvṛtrāṇitvà* 1mi2ndra1; tv2āmvṛtrraāṇī∫3ha2ṁsiyā.

त्वबृहःस्येत्येतौ शब्दौ द्विहिंकादेव्ये ॥ २७ ॥ [M & Śiv .... द्विहिंकार ....]

In the Dvihiṁkāravāmadevyasāman [Ūha Ahī 639] the syllables *tvam* and *sya* are united in the case of *tvam vṛtraṇi haṁsyapratīni* — [1]śavasaspatistvam vṛtraāṇihaṁsya-pratraīnaāi .....

त्वंस्यन्ये यशसि ॥ २८ ॥

In the Yaśas sāman [RG Eka 88], the syllables *tvam*, *sya* and *nye* are united — [1]*tvaṁ* vṛtraāṇiha2ṁsya pra1raīnyra2e1kāitpu2ru1.

हःस्यभीवर्ते ॥ २९ ॥

In the Abhīvartasāman [Ūha Sam 280], the syllable *sya* of *haṁsyapratīni* is united — 3ṇihaṁsy4āpr5āraīniraē.

ष्वर्पितो लौशे ॥ ३० ॥

In the Dvirabhyāsalauśasāman [Ūha Sam 309], the syllable *ṣva* of *ṣvarpitaḥ* is united .... bh[2]uvanraēṣva/pit2ā .....

त्वं सुवीरः श्येने ॥ ३१ ॥

In the Śyenasāman [Ūha Kṣu 907], the syllable *tvam* of *tvamsuvīraḥ* is united— 1tvāmsnaāu∫3h2ō/v1āirraō ......

व्येशब्दः शिशुं देव्यज्योतिषयोः ॥ ३२ ॥

In the Mahāvāmadevya [Ūha Eka 381] and Vaiśvajyotiṣasāman [Ūha Kṣu 916], based on the *tṛca* beginning with *śiśum*, the syllable *vye* is united — (Ūha Eka 381) — [1]rakāvyraēnraā ....; [Ūha Kṣu 916] — [2]rakāvyraē∫3n1ā ....

पुत्रेभ्यो भारद्वाजे ॥ ३३ ॥

In the Bhāradvājasaman [Ūha Sam 367], there is union in the word *putrebhyaḥ*— 2putraēbhyraōyathraā.

प्रत्यशब्दो नानतरयोः ॥ ३४ ॥

In the sāman Nānada [Ūha Eka 375] and Rathantara [RG Sam 38], there is union in the syllable *tya* of *pratyasmai*— [Ūha Eka 375] — pr3āty4āsm5raāi; [RG Sam 38] — pr2ātyasmraāi.

युज्या विशीये ॥ ३५ ॥

In the Sadoviśīyasāman [Ūha Eka 474] in the third *stotrīyā*, there is union in the case of *yujyā* - yujyāvṛṇīmahe.

व्रतान्यस्य श्यैतवाजीययोः ॥ ३६ ॥

In the Śyaitasāman [Ūha Eka 378], and Rāyovājīyasāman [RG Daśa 14], in the third *stotrīyā*, the syllable *nya* and *sya* of *vratānyasya* are united — [Ūha Eka 378] — vratānyasyā ....; [RG Daśa 14] — vratānyasya .....

पूर्व्यमुत्सेधे ॥ ३७ ॥

In the Utsedhasāman [Ūha Eka 525], there is union in the case of *pūrvyam*— pūrvyāṁyādū.

स्यृक्वभिः पार्श्वे ॥ ३८ ॥

In the Gāyatrapārśvasāman [Ūha Eka 397], the syllable *syṛ* of *syṛkvabhiḥ* is united — yāsyṛkvabhiꞩ2345ḥ.

हरिण्या सप्तास्येभिर्वत्सासु ॥ ३९ ॥

In the *sāman* Nityavatsās [RG Eka 82], there is union in the case of *ṇya* of *hariṇyā* and *sye* of *saptāsyebhiḥ* — rūcāhariṇyāꞩ ....; sāptāsyebhiraꞩ23ho .....

Prapā. VII. Khaṇḍa 1 ends.

VII. 2

त्वे सोमाभ्यभिहीत्येतौ शब्दौ दैर्घे ॥ १ ॥

In the Dairghaśravasasāman [Ūha Eka 401], there is union in the syllables *tve* and *bhya* of *tvesoma* and *abhyabhihi* respectively. First *stotrīyā* - *tve*soma .....; second *stotrīyā* - ābhyabhihi ...

घ्न्यानाꣳश्रुध्ये ॥ २ ॥

In the Śrudhyasāman [Ūha Eka 405], there is union in *ghnyām* — patiṁvo āghnyānām

पृणध्वं कण्वतरे ॥ ३ ॥

In the Kaṇvarathantarasāman [Ūha Kṣu 896], the syllable *dhvam* of *pṛṇadhvam* is united — vāpṛṇadhvāꞩ234māihī.

जातमार्यज्ञीये ॥ ४ ॥ [M. जातार्थ .....]

In the Yajñāyajñīyasāman [Ūha Eka 407], the syllable *rya* of *jātamārya* is united— upoꞩ2ṣujātamā/ryasyāꞩ23vā.

पाह्युत्वामिच्च रौरवे ॥ ५ ॥

In the Rauravasāman [Ūha Eka 410], the *hyu* of *pāhyu* in the first *stotrīyā* and

the syllable *tvā* of *tvāmit* in the third *stotrīyā*, are united — first *stotrīyā* - pāhyutadvitīyayā ..... third *stotrīyā* .... tvāmiddhi ......

ह्यग्निभिश्चरन्त्य स्तावे नैपे ॥ ६ ॥

In the Naipātithasāman [Ūha Kṣu 933], in the *prastāva*, the syllable *hya* of *hyagnibhiḥ* and *tya* of *carantyadhvare* are united — hyagnibhāʃ3ive; srūcaścaran tyadhvarāʃ3e.

दुर्यन्त्युद्यता चान्धीगवे ॥ ७ ॥

In the Āndhīgavasāman [Ūha Eka 423], in the first *stotrīyā*, the syllable *ryam* of *duryam* and in the third *stotrīyā*, the syllables *tyu* and *dya* of *tyudyata* are united— First *stotrīyā* - duryāmvāsāʃ2345ḥ; third *stotrīyā* .... devatātyudyātāʃ2345. (devatāti+udyatā).

न्यैर यज्ञीये ॥ ८ ॥

In the Yajñāyajñīyasāman [Ūha Eka 424], in the third *stotrīyā*, the syllable *nyai* of *nyairayat* is united — havyānyairayāʃ2ddivāu.

त्वां दूतं ज्ञीये ॥ ९ ॥

In the Yajñāyajñīyasāman [Ūha Eka 425], the syllable *tvā* of *tvāmdūtam* is united — santvām / dūtamagne .....

शग्ध्यू हारमानवयोः ॥ १० ॥

In the Hārāyaṇa [Ūha Eka 432] and Mānavādya [Ūha Sat 710] *sāmans*, the syllable *gdhyū* of *śagdhyū* is united — (Ūha Eka 432) — śagdhyūṣvāuhoʃ2i ....; (Ūha Sat 710) — śagdhyūṣū.

त्वं ह्येहि जम्भे ॥ ११ ॥

In the Vārkajambhasāman [RG Kṣu 162], the syllable *tvam* and *hye* of *tvamhyehi* are united — hāutvamhyehi ....

त्वं पुरु कौल्मजम्भयोः ॥ १२ ॥

In the Kaulmalabarhiṣasāman [Ūha Eka 433], and the Vārkajambhasāman [RG Kṣu 162], the syllable tvam of *tvam puru* is united — (Ūha Eka 433) — second *stotrīyā* - *tvām* purūsahsrāṇī; (RG Kṣu 162) — second *stotrīyā* — *tvāmpuru*.

प्रयत्य कीर्त्ये ॥ १३ ॥

In the Mahādivākīrtyasāman [RG Sam 51], the syllable *tya* of *prayatya* is united— indramprāyatyā dhvāre.

आर्यः कालेये ॥ १४ ॥ [M and Śiv — आर्य:]

In the Kāleyasāman [Ūha Eka 465], the syllable *rya* of *āryaḥ* is united — viśvāāryāḥ.

पूर्याः संजये ॥ १५ ॥

In the Sañjayasāman [Ūha Daśa 96], in the third *stotrīyā*, the syllable *ryāḥ* of *pūryāḥ* is united — ū[3]tpū[4]pū[ra]ryā[ra].

वीर्यस्य ण्यस्य वारे श्रुधीहवायाम् ॥ १६ ॥ [M वीर्यस्य ण्यस्य वारे ॥]

In the Vāravantīyasāman [Ūha Eka 509], based on the *ṛc* beginning with *śrudhīhavā*, in the first *stotrīyā*, the syllable *rya* of *vīryasya* and in the third *stotrīyā*, the syllable *ṇya* of *ṇyasya* are united — (Ūha Eka 509) — first *stotrīyā* - su[1]vī[ra]ryasya ....; third *stotrīyā* - pū[2]rū[ra]ṇyasya .....

माद्ये पृष्ठे ॥ १७ ॥

In the Pṛṣthasāman [Ūha Ahī 644], the syllable *dye* of *mādye* is united — sa[[1]]dhamā[ra]dye[ra]vṛ.

सख्ये श्रुध्यत्रैतयोः ॥ १८ ॥

In the Śrudhyasāman [Ūha Eka 468], and the Traitasāman [Ūha Eka 654], in the second *stotrīyā*, the syllable *khye* of *sakhye* is united — (Ūha Eka 468) — sa[[1]]khe[ra]vā[2]sa[1]khye[2ra]n; (Ūha Ahī 654) — sa[2]khe[ra]vasakhye[ra]nā∫3.

त्यूमाः पूर्वं व्यनद्वे त्वे क्रतुमित्येते शब्दाः श्यैते ॥ १९ ॥

In the Śyaitasāman [Ūha Eka 526], the syllable *tyu* the prior one of *tyumāḥ* in the first *stotrīyā*, *vya* of *avyanaccavya* in the second *stotrīyā* and *tve* of *tve kratum* in the third *stotrīyā* are united— (Ūha Eka 526) — first *stotrīyā*- *tyu*[[1]]∫[^]2mā[3]∫234ḥau[5ra]ho[ra]vā; second *stotrīyā* - a[1] *vyana*[2]*ccavya*; third *stotrīyā* - *tve*[3ra]kratu[4]mā[3]pi[4]vṛ[5]. [The word *tyūmāḥ* occurs in the 3rd *ṛc* of the sūkta No. 257, second time which is not united in the 3rd *stotrīyā*.]

पार्ये हर्यशब्दश्च देव्ये ॥ २० ॥

In the Vāmadevyasāman [Ūha Ahī 591], the syllable *rye* of *pārye* is united in the first *stotriyā* and the syllable *rya* of *harya* in the third *stotrīyā* - [Ūha Ahī 591]— first *stotrīyā* - *pā*[[1]ra]*rye*[2ra]*di*[1]; third *stotrīyā* - ha[[1]]ryaśvasū[2ra]ri[1].

वावृधेऽन्यं च देव्ये ॥ २१ ॥

In the Vāmadevyasāman [Ūha Ahī 598], the syllable *nya* of *vāvṛdhenyam* in the third *stotrīyā* is united — vṛ[3]dha[ra]uha[1]∫3/hu[1]mmā∫2/*nyā*[1]∫2mo∫35hā[2]i.

सत्राच्या नकिष्ट्वा योषत्या च वाशे ॥ २२ ॥

In the Vāśasāman [Ūha Sat 706], the syllable *cyā* of *satrācyā* is united. In the Vāśasāman [Ūha Eka 652], in the second *stotrīyā*, the syllable *ṣṭvā* of *nakiṣṭvā* and in the third *stotrīyā*, the syllable *tyā* of *yoṣatyā* are united. Ūha Sat 706 — sa[1]trā[ra]cyā[ra] ....; Ūha Eka 652 — second *stotrīyā* - na[1]kiṣṭvā[ra]; third *stotrīyā* — yo[[1]]∫23ṣā[a]∫31tyā[1]∫[^]2 ......

संसद्य त्वेदेवादन्त्यात्यान्ह्युश्मस्य मन्ते ॥ २३ ॥ [Ajāta — ह्यूश्मस्य]

In the Samantasāman [Ūha Eka 667], in the first *stotrīyā*, the syllable *dya* of *saṁsadyagne*, and in the third *stotrīyā*, the syllable *tve* of *tvedevā*, the syllable *ntyā* of *haviradantyāhutām*, the syllable *tyān* and *hyu* of *tyaṁāvahatānhyuśma* and the syllable *sya* of *syagne* are united — Ūha Eka 667 — dyāgnāi; third *stotrīyā* — tvēdevāhavi — radantyāhutām; *tyām* āvāhatānhyuśma *syā* gnāisākhyā.

त्वमङ्ग ककुभे ॥ २४ ॥

In the Traikakubhasāman [Ūha Prā 204], the syllable *tvam* of *tvamaṅga* is united — *tvā* maṅga ......

व्युषाः कावे ॥ २५ ॥

In the Kāvasāman [Ūha Sat 735], the syllable *vyu* of *vyuṣāḥ*, is united — vyūṣāścandrāmahyā.

महत्स्वा सन्तनिनि ॥ २६ ॥

In the Santanisāman [Ūha Sat 742], the syllable *tsva* of *mahatsvā* is united — māhātsvājiṣūti.

वीरसेन्यः संतनिहद्गिरयोः ॥ २७ ॥

In the Santanisāman [Ūha Sat 742] and in the Bārhadgirasāman [RG Daśa 42], in the second *stotrīyā*, the syllable *nyaḥ* of *vīrasenyaḥ* is united — (Ūha Sat 742)— āsihivīrāsēnyōsi ....; (RG Daśa 12) — vi/rāsenyōsi.

ओषधीभ्यो ज्ञीये ॥ २८ ॥

In the Yajñāyajñīyasāman [Ūha Prā 810], in the third *stotrīyā*, the syllable *bhyaḥ* of *oṣadhibhyaḥ* is united — sāmrājannōṣadhā∫2ibhyāāu.

मत्स्य बृहति ॥ २९ ॥

In the Bṛhat sāman [RG Sam 37], the syllable *tsya* of *matsya* is united — mātsyapāyitē ......

दधे वार्याणि कमश्वे ॥ ३० ॥

In the Sākamaśvasāman [Ūha Prā 825], in the third *stotrīyā* - the syllable *rya* of *dadhe vāryāṇi* is united — viśvādadhēvāryāṇi.

स्वर्णज्योतिरुत्तरे कमश्वे ॥ ३१ ॥

In the latter Sākamaśvasāman [Ūha Prā 826], in the third *stotrīyā*, the syllable *sva* of *svarnajyoti* is united — svārṇajyōtiragnā∫2ivā/

स्वशब्द एना श्रुध्ये ॥ ३२ ॥

In the Śrudhyasāman [Ūha Prā 833] based on the *tṛca* beginning with *enā*, the syllable *sva* is united — svādhvarām.

अदर्श्या बृहद्रथन्तरयोः ॥ ३३ ॥

In the Bṛhatsāman [RG Prā 146], and in the Rathantarasāman [RG Daśa 3], the syllable *rśyā* of *adarśyā* is united [RG Prā 146] — ā[2ra]ūhōi[ra]pratyuvadarśyā[ra]yatā∫3ē[2]; [RG Daśa 3] — prā[2]tyuvadarśyā[ra]yatō[1]vā.

वहात्वं श्रुध्ये ॥ ३४ ॥

In the Śrudhyasāman [Ūha Prā 838], the syllable *tvam* of *vahātvam* is united— vā[2]hā[ra]tvā[1]mā[2].

वृष्ण्या वषट्कारणिधने ॥ ३५ ॥

In the Vaṣatkāraṇidhanasāman [Ūha Prā 844], in the third *stotrīyā* the syllable *ṣṇyā* of *vṛṣṇyā* is united — vṛ[4]ṣṇyā[ra] pā[ra]uṁsī[5].

काव्यं नाभ्यासे ॥ ३६ ॥

In this *sāman* (also) the syllable *vyam* of *kāvyam* is united, but not in the repetition — first *stotrīyā* - kā[2]vyamā∫3hā[1]itvā∫2; not in the repetition - vi[2]yammā[1]hā[2]∫1itvā∫23 [Ūha Ūhya *mma*) [M and Ajāta in vivaraṇa — *sūtra* 36 is split up as काव्यम् ॥ and नाभ्यासे ॥]

त्वां वृष्विन्द्रगामश्वमित्येते शब्दास्त्रयो वारे ॥ ३७ ॥ [M & Śiv — त्वां विष्विन्द्र ....]

In the Vāravantīyasāman [Ūha Kṣu 862], in the first *stotrīyā*, the syllable *tvām* and *ṣvi* of tvām vṛṣvindra, and in the third *stotrīyā*, the syllable *śvam* of *gāmaśvam* are united — first *stotrīyā* - tvā[1ra]mvṛtrē[ra]ṣvindra ....; third *stotrīyā* - gā[2ra]mā[1]śvā∫234ṁhāi[5].

त्वामि त्वां काष्ठासु प्रतिहारे बृहति ॥ ३८ ॥

In the Bṛhatsāman [RG Daśa 5], the syllable *tvām* of *tvāmiddhi* is united and the syllable *tvām* of *tvāmkāṣṭhāsu* is united in *pratihāra* — tvā[[2]ra]middhi ....; tvā[1ra]mkā[ra]ṣṭhā[2]∫34 (in pratihara) — Ūha-Ūhya - (in Upadrava)

त्वां सप्तहे ॥ ३९ ॥

In the Saptahasāman [RG Eka 91], all the three syllable *tvām* appearing in this *sāman* are united — tvā[[2]ra]mi[1]ddhai; *tvām*[2ra] vṛ[1]trāi; tvā[2ra]mkā[1ra]ṣṭhā.

ष्विन्द्र बृहत्तरे ॥ ४० ॥

In the Bṛhadrathantarasāman [RG Kṣu 160], in the first *stotrīyā*, the syllable *ṣvi* of *ṣvindra* is united — tū[1]vā[ra]ṁvṛtreṣvindrasat.

त्वांशब्दौ पूर्वौ ष्विन्द्र च जम्भे ॥ ४१ ॥

In the Vārkajambhādyasāman [RG Kṣu 161], the first two *tvām* syllables are united and the syllable *ṣvi* of *ṣvindra* is also united — tvā[[2]ra]middhi; tvā[1ra]mvṛtrē[ra]; ṣvi[[1]]ndrasā.

जनित्र्य श्येने ॥ ४२ ॥

In the Śyenasāman [A.G. 130 — RG Daśa 19], the syllable *trya* of *janitrya* is united — [2] 1 1 jānitryajā∫2ijanāt.

वीर्यैर्देव्यबृहतोः ॥ ४३ ॥

In the Pañcanidhanavāmadevya [RG Sam 68] and Bṛhat [RG Prā 149] *sāmans*, the syllable *yaiḥ* of *viryaiḥ* is united — RG Sam 68 — second *stotrīyā* - 1ra ra ra ra ra sākamvṛddhōvīryaissā-sahirmṛdho; [RG Prā 149] — [1]ra ra ra ra sākamvṛddhōvīryaiḥ .....

अत्रैव काम्यं देव्ये ॥ ४४ ॥

In this Vāmadevyasāman also there is the syllable *mya* of *kāmyam* which is united — [1]ra kāmyamvasū.

सख्ये फिग्यं च रथन्तरे ॥ ४५ ॥

In the Rathantarasāman [RG Sat 121], the syllable *khye* of *sakhye* in the first *stotrīyā* - and *gyam* of *phigyam* in the second *stotrīyā* - are united — [RG Sat 121] — (1) .... [1] 2 ra ugrasyāsakhyētava .....; (2) .... [2] ra ra savyāmanusphigyamvā.

यामे व्यख्यत् ॥ ४६ ॥

In the Yāmasāman [RG Prā 153], in the second *stotrīyā*, the syllables *vya* and *khya* of *vyakhyat* are united *vyā*/khyanmā∫23.

स्वो वा रथन्तरे । स्वो वा रथन्तरे ॥ ४७ ॥

In the Rathantarasāman [RG Daśa 29], in the third *stotrīyā*, in the *prastāva*, the syllable *svo* of *svovā* is united — *svōvā* [This is *sāmika* illustration and not *ārcika*. Hence the word *vā* is not to be understood in the sense of alternative].

Prapā. VII. Khaṇḍa 2 ends.

VII. 3 Elision — Non elision.

आइः कारस्य भे स्वरे प्रत्यये ग्रहणैर्विसर्गलोपः ॥ १ ॥

There is elision of the *visarga* of *āiḥ* when followed by *stobha* vowel as per mentioned below.

स्थाभिर्यस्ते सुरूपे ॥ २ ॥

In the Surūpādyasāman [Ūha Ahī 563], based on the *tṛca* beginning with *yaste*, there is elision of the *visarga* of *sthābhiḥ* in the third *stotrīyā*— [2]ra 1ra sūpasthābhā∫2i/ 1 iyā∫2iyā.

श्पतिरभिद्युम्नतृतीयायां वाचः साम्नि ॥ ३ ॥

In the Vācas sāman [Ūha Ahī 566] based on the *tṛca* beginning with

abhidyumnam, in the third *stotrīyā*, there is elision of *visarga* in the case of *śpatiḥ*
1 — nāviśpatāʃ6e/naviśpatāʃ6i/e .... foot note to be added from end of *

भि: स्वासु विशीये ॥ ४ ॥

In the Viśoviśīyasāman [Ūha Ahī 575], in its own *tṛca*, there is elision of *visarga* in the case of *bhiḥ* — first *stotrīyā* - nmāʃ234bhāi; second *stotrīyā* - stāʃ234ibhāi. *stobha* - pratyaya - ehiyāʃ6hā.

शुचि: परिप्रियायां मार्गीयवे ॥ ५ ॥

In the Īnidhana Mārgīyavasāman [Ūha Ahī 776], in the second *stotrīyā*, based on the *ṛc* beginning with *paripriyā*, there is elision of *visarga* in the case of *śuciḥ* - sāsūnurmātarāśucāʃ3e. [The gati i.e. *i* is elided when vowel follows.]** 2

गृवि: प्रसोमदायां कण्वतरे ॥ ६ ॥

In the Kaṇvarathantarasāman [Ūha Kṣu 875], in the *tṛca* beginning with *pra somadeva* ..... there is elision of the *visarga* in the case of *jāgṛviḥ* ..... jāgṛvāʃ234aihī.

सुति: पिबात्वस्याभिनिधने काण्वे ॥ ७ ॥

In the Abhinidhanakāṇva [Ūha Kṣu 932], in the third *stotrīyā* based on the *ṛc* beginning with *pibātvasya*, there is elision of *visarga* in the case of *sutiḥ* — iyamāsutai/ aihoi. (iyamāsutiḥ).

नृभिर्ददिरिन्द्रोमदायां बार्हद्गिररश्मयो: ॥ ८ ॥

In the Bārhadgira [RG Daśa 12] and Pārthurśma [RG Daśa 13] *sāmans*, in the *tṛca* beginning with *indro madāya*, there is elision of *visarga* in the case of *nṛbhiḥ* and *dadiḥ* - [RG Daśa 12] — first *stotrīyā* - vṛtrāhāʃ2nṛbhāi, second *stotrīyā* - parāʃ2dadāi; [RG Daśa 13] — first *stotrīyā* - hāʃ2nṛbhāi, second *stotrīyā* - parāʃ2dadāi.

वरी: स्वासु रश्मे ॥ ९ ॥

In the Pārthuraśmasāman [RG Ahi 98], based on its own *tṛca*, there is elision of *visarga* in the case of *varīḥ* - drōṇāsayāʃ2vārāi.

1* nāviśpatā6i/e. tāi becomes tāʃ6ye. Then by Ṛktantra — 4.2.9 there is elision of y. So tāʃ6e.

2**[Vivaraṇa — विस्वरमक्षरं स्वरे स्वरे त्रिमात्रं भवति । [Mātrālakṣaṇa - 1.16] तालव्यमाइ (PS.3.1.1). śucāi; ऊहगाने योनिवत् (PS.8.5.1) When the same *svara*, having karṣaṇa, reaches the state of another *svara*, gets the appellation *visvara*; e.g. Oʃ2345i. Here the vowel *O* having *prathamasvara*, has *karṣaṇa* ending in the *mandrasvara*. When the *mandra* and *atisvāra* notes are rendered with the *dvitīya* and *tṛtīya* notes respectively, the *visarga* is elided.]

गिरेर्वृष्णि ॥ १० ॥

In the Vṛṣasāman [RG Prā 137], in the third *stotrīyā* there is elision of *visarga* in the case of *gireḥ* — gā∫3/o/rā∫3oi/ivā∫3. [The *gati* is elided due to pause.]

ज्योतिस्तावे प्रत्यु बृहति ॥ ११ ॥

In the Bṛhatsāman [RG Prā 146] based on the *tṛca* beginning with *pratyu*, in the *prastāva* of the second *stotrīyā*, there is elision of *visarga* in the case of *jyotiḥ* — aūhōijyōtā∫3ē. [There is the elision of *gati* i.e. *i* being followed by vowel.]

सोमस्पतिर्हे प्रत्यये सहस्रधारायां त्वाष्ट्रीसाम्नोः ॥ १२ ॥

In the two Tvāṣṭrīsāmans, namely, Svāratvāṣṭrīsāman [Ūha Ahī 593] and Dvirabhyāsatvāṣṭrīsāman [Ūha Ahī 594], in the third *stotrīyā* based on the *ṛc* beginning with *sahasradhāra*, the *visarga* in the case of *somaspatiḥ* is elided, being followed by *ha* — (Ūha Ahī 593) — sōmaspatā∫3ihāi; (Ūha Ahī 594) — sōmāḥ/ pātā∫3i/hā∫3hāi.

स्वरप्रथमे च ॥ १३ ॥

And in the Prathamasvarasāman [RG Sam 46], in the third *stotrīyā* also, there is elision of *visarga* in the case of *somaspatiḥ* — sōmaspatāi/hāu.

अरिष्टे चानादौ ॥ १४ ॥

In the Ariṣṭasāman [RG Kṣu 200], also, there is the elision of *visarga* in the case of *somaspatiḥ* in the third *stotrīyā* - sōmāḥ/pātā∫2i — not at the beginning.

[M. and Ajāta — *explain - anādau* as in the context of repetition excluding the beginning (*ādivarjite abhyāsaviṣaye*). What is meant is this - *tīrāyāiṇām* is what is obtained and the consonant *ta* is to be dropped. When it is dropped, there is the repetition of *i* which has the consonant at the beginning excluded. Just as in the case of *rājannarati* there is the elision in the context of repetition and we have *rājānaratāiḥ*.]*

अद्रिरभ्यासे प्रत्ययेऽक्रायां वैश्वज्योतिषवात्सप्रार्केषु ॥ १५ ॥

In the Uttara Vaiśvajyotiṣa [Ūha Kṣu 917], Ādya Vātsapra [Ūha Kṣu 918] and Dīrghatamasaḥ arkaḥ [RG Kṣu 203], *sāmans* based on the *tṛca* beginning with *akrān*, there is the elision of *visarga* in the case of *adriḥ* when followed by repetition — (Ūha Kṣu 917) — nōādrāi/nōā∫5drāu (अभ्यासे प्रत्यये); (Ūha Kṣu 918) .... ādrā∫2i/ādrā∫2iḥ; (RG Kṣu 203) — ādrā ādrāi/ādrāiḥ.

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* M. and Ajāta [अनादौ] आदिवर्जिते अभ्यासविषये । किमुक्तं भवति । पतीरयाइणामिति प्राप्ते आद्यस्य तकारस्य लोपः तस्मिन्लुप्तौ आदिवर्जित इकाराभ्यास इति अनादिरभ्यासः । यथेनोराजायां राजन्नरतीत्यस्मिन् शब्दे अभ्यासविषये नकारलोपः । राजानरताइः ॥ (PU. Arc Sūkta - 79 — सोमस्पती रयीणाम्) [Ūha Ahī 594 — सोमः पताऽ३इ । हाऽ३ हाइ। रयाइणाऽ२३४म् ।]

नकिर्नकिष्ट्वद्रथायां स्वशब्दे प्रत्यये गौरीवितासितयोः ॥ १६ ॥

In the Gaurīvita [Ūha Kṣu 892] and Āsitādya [Ūha Kṣu 886] sāmans, in the second *stotrīyā* based on the *ṛc*, beginning with *nakiṣṭvat*, there is elision of *visarga* in the case of *nakiḥ* when followed by *sva* — [Ūha Kṣu 892] — nākisuvā∫3123/ [नकिः स्वश्वः]; (Ūha Kṣu 886) — nākā∫2isuvāḥ∫2/śvaovā.

Prapā. VII. Khaṇḍa 3 ends.

VII. 4 Khaṇḍa begins —

उःकारस्य औहोवायां प्रत्यये ग्रहणैर्विसर्गलोपः ॥ १ ॥

In the case of *uḥ*, there is the elision of *visarga* when followed by the *stobha, auhovā,* in the sāmans mentioned ahead.

पृथुः सांवर्ते ॥ २ ॥

In the Sāṁvartasāman [Ūha Daśa 172], there is the elision of *visarga* in the case of *pṛthuḥ* — pā∫2rthū∫234auhovā.

क्रतुः परीताध्यास्यायामायास्ये ॥ ३ ॥

In the Triṇidhana Āyāsyasāman [Ūha Sam 47], in the *adhyāsyā* of *parito,* i.e. in the third *ṛc* of the *tṛca* beginning with *parisvānaḥ,* the *visarga* in the case of *kratuḥ* is elided — kratū∫34.

त्रीणित्रितायां वार्शे ॥ ४ ॥

In the Vārśasāman [Ūha Ahī 640], in the *stotrīyā* based on the *ṛc* beginning with *trīṇitritā,* there is elision of the *visarga* in the case of *kratuḥ* — krā∫2tū∫234auhovā.

परिप्रियायां च मार्गीयवे ॥ ५ ॥

And in the Īnidhana Mārgīyavasāman [Ūha Sat 776] also in the *stotrīyā* based on the *ṛc* beginning with *paripriyā,* there is the elision of *visarga* in the case of *kratuḥ* — krā∫2tū∫234auhovā.

क्रमुरिन्द्रक्रतुमित्यत्र ष्टम्भश्यैतनित्रेषु ॥ ६ ॥

In the *sāmans* Mahāvaiṣṭhambha [Ūha Sam 339], Śyaita [Ūha Sam 341], and Janitrādya [Ūha Sam 365], in the *pragātha* beginning with *indrakratum,* there is the elision of *visarga* in the case of *kramuḥ* in the second *stotrīyā*- [Uha Sam 339]— krā∫2mū∫234auhovā; [Ūha Sam. 341] — krā∫2mū∫234auhovā; [Ūha Sam. 365] — krā∫2mū∫234auhovā.

इन्दुर्धर्त्तायां वासिष्ठे ॥ ७ ॥

In the Vāsiṣṭhasāman [Ūha Kṣu 925], based on the *tṛca* beginning with *dhartā,* there is elision of *visarga* in the case of *induḥ* in the second *stotrīyā*—indū∫34auhovā.

रहस्ये च योधा बृहति ॥ ८ ॥

In the Bṛhatsāman [RG Kṣu 157], having the first *stotrīyā* with *yodhārakayā*, in the Rahasya, there is elision of *visarga* in the case of *induḥ* in the second *stotrīyā*
1 2 3ra 1ra 5
indū∫34aūhovā.

वाजयुः सदोवनायामन्तरिक्षे ॥ ९ ॥

In the Antarikṣasāman [RG Ahī 115], in the second *stotrīyā*, beginning with the part of the *ṛc*, beginning with *sadovaneṣu*, there is the elision of *visarga* in the case of *vājayuḥ* — [1] 3 5ra ra
jā∫2yū∫234aūhovā.

सजूरग्ने बृहति ॥ १० ॥

In the Bṛhatsāman [RG Prā 148], based on the *pragātha* beginning with *agne* there is elision of *visarga* in the case of *sajūh*, in the third *stotrīyā*- 1 2 3ra 1ra 5
sajū∫34/aūhovā.

विसर्जनीयाकारौ ॥ ११ ॥

Hence forth the *visarga* and the vowel *a* are elided in the illustrations mentioned ahead.

जीराः सैन्धुक्षिते ॥ १२ ॥

In the Saindhukṣitasāman [Ūha Daśa 177], the *visarga* and *a* are elided in the case of *jīrāḥ* — [2]ra ra 3 5
jīrājo∫234hāi. (Jīrāḥ/ajira ....)

निकामा वितशृङ्गयोः ॥ १३ ॥

In the sāmans Gaurīvita [Ūha Daśa 214] and Gauśṛṅga [Ūha Kṣu 919], there is the elision of the *visarga* and *a* in the case of *nikāmāḥ* — (Ūha Daśa 214)—
[4] ra
nikāmā∫5 dhvaryā/ (निकामाः । अध्वर्यवः ।); [Ūha Kṣu 919] — [1] ra 1
nikāmā∫2dhvaryā∫2.

ज्याकाः प्रोषु वत्सासु ॥ १४ ॥

In the *sāman* Nityavatsās [RG Kṣu 170], based on the *tṛca* beginning with *proṣu*, there is the elision of the *visarga* and *a*, in the case of *jyākāḥ*, in the third *stotrīyā*—
1ra ra 1
jyākādhidhā∫23ho [ज्याकाः । अधि ।]

अःकारः ॥ १५ ॥

Hence forth follow the illustrations, in which *a* and *visarga* are elided.

गोमन्नः श्रुध्ये ॥ १६ ॥

In the Śrudhyasāman [Ūha Eka 468], there is the elision of *a* and *visarga* in the case of *gomanna** — 1 ra
gomannā∫2indo.

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* नः = न्+इ = नि; by *āibhāva ni* is changed to *nāi* by PS 3.1.1. So we have gomannāindo.

समुद्रः प्रथमस्वर इमाउत्वायां श्यैतनौधसयोः ॥ १७ ॥

In the *sāmans* Śyaita [Ūha Eka 464] and Naudhasa [Ūha Sat 704] based on the *pragātha* beginning with *imāutvā*, the word *samudraḥ* having *prathamasvara* has elision of *aḥ*, in the second *stotrīyā* — Ūha Eka 464 — samudrāivā∫3pā. [समुद्रः इव; समुद्र+इवः = समुद्रिव; आइभाव - समुद्राइवाऽ३पा] Ūha Sat. 704 — drāivāpo∫234vā. [द्रः+इ = द्रिः द्राइ]

स्वःशब्दः पूर्वः पूर्वे यौक्ते ॥ १८ ॥

In the Pūrvayauktasāman [Ūha Daśa 39] (Yauktāśvādyam), the first *svaḥ* word in the repetition, has the elision of *visarga* in the second *stotrīyā* — suvā∫23. [सुवाऽ२३ । सुवाऽ२ ईऽ२३४ शाम्].

स्वःशब्दश्चैवातिहारप्राप्तो लोपः क्रियते ॥ १९ ॥

By the sūtra [PS. 7.8.30], *svaḥ sarvatra*, there is the elision of the *visarga* of *svaḥ* when *atihāra** is there in which *stobha* intervenes.

सिष्ठत्रैशोकयोश्च ॥ २० ॥

In the *sāmans* Vāsiṣṭha [Ūha Kṣu 925], in the second *stotrīyā*, and in Traiśoka [Ūha Daśa 73], in the third *stotrīyā*, there is the elision of *visarga* in the case of *svaḥ* when atihāra is there [Ūha Kṣu 925] — suvā∫234auhovā; [Ūha Daśa 73] — sauhoi/vauhoi. [Here, as the treatment of the elision of *visarga* is stated, the mention of the three *sāmans* Vāsiṣṭha etc. is made as they have *atihāra*.]

यौक्ते चोत्तरे ॥ २१ ॥

In the *sāman* Yauktāśvottara [Ūha Sam 44], in the second *stotrīyā* there is the elision in the case of *svaḥ* — suvā∫3 — [There is no *atihāra*].

ण्योर्मरायेऽभ्यासे प्रत्यये ॥ २२ ॥

In the Marāyasāman [Ūha Kṣu 900], there is the elision of *visarga* in the case of *araṇyoḥ*, when repetition follows — bhiraraṇyo/ṇyo/ṇyoḥ.

विसर्जनीयस्य चालोपमेके विरामे ॥ २३ ॥

Some *ācāryas*, consider non-elision of *visarga* in regard to *virāma* (i.e. pause) in the case of *ṇyoḥ* — [ṇyoḥ/ṇyoḥ/ṇyoḥ]. But in the option of the *sūtrakāra*, the elision is there].

Prapā. VII Khaṇḍa 4 ends.

VII 5 begins —

तकारलोपः ॥ १ ॥

The elision of *ta*.

*In the *atihāra*, *ansvāra*, *sparśa* and *repha* are joined wih the *ric*—syllable, crossing the stobha.

उच्छब्द: पार्थुरश्मे यदुदीरायाम् ॥ २ ॥

In the Pārthuraśmasāman [RG Daśa 13], in the third *stotrīyā* based on the *ṛc* beginning with *yadudīrata*, the word *ut* has the elision of *t* — eyādū/o∫234vā/ irāta ....

इलान्दे च वर्चे प्रत्यये ॥ ३ ॥

And in the Ilāndasāman [RG Sam 70] also, when followed by *varca* — [RG Sam 70] — first *stotrīyā* — nāvārcāū/vārcāū∫3/vārcāu/vārcāu/ [varcāut] — in the repetition there is the elision of *t* (अनून वर्चा । उत् । इयर्षि).

परिमर्द्धिषत्स्वासु हारायणे ॥ ४ ॥

In the Hārayaṇasāman, based on its own *tṛca* [Ūha Eka 432], in the third *stotrīyā*, there is elision of *t* in *parimardhiṣat-dhiṣā*∫3hāi.

दृढाचित्स्वासु वीङ्केऽभ्यासे प्रत्यये ॥ ५ ॥

In the Vīṅkasāman [Ūha Daśa 139], based on its own *tṛca*, there is the elision of *t* in *dṛḍhācit*, when followed by repetition, in the third *stotrīyā* - *cāicā*∫2it. [cit followed by cā∫2it.]

वोवित्स न इन्द्रायां सौमित्रे ॥ ६ ॥

In the Saumitrasāman [Ūha Sat 795], in the second *stotrīyā*, based on the *ṛc* beginning with *sa na indrāya*, *t* is elided in the case of *vovit* — *vovā*∫2o∫23. (आइ-भाव:* ॥ सन्धौ गतिलोप:)

इन्द्रो मदायामिच्छब्द: पार्थुरश्मे ॥ ७ ॥

In the Pārthuraśmasāman [RG Daśa 13], in the *stotrīyā* based on the *ṛc* beginning with *indro madāya* there is elision of *t* in the case of *it* — etāmī/o∫234vā/ (tamit).

इद् द्विहिंकार-ज्ञीययोस्त्वमिन्द्रपरित्ययो: ॥ ८ ॥ [M — इद् dropped]

In the Dvihiṁkāravāmadevyasāman [Ūha Ahī 639], in the *stotrīyā* based on the *ṛc* beginning with *tvamindra*, and in the Yajñāyajñīyasāman [Ūha Ahī 661], in the *stotrīyā* based on the *ṛc* beginning with *parityam*, there is elision of *t* in the case of *it* — [Ūha Ahi- 639] — tinaāikāāūho∫3 ; (अप्रतीनि एक: इत्); Ūha Ahī 661 — viśvā∫23ā (viśvām *it*) — Ūha Ūhya — यो देवान्विश्वां इत् ....] [Ūha-Ūhya-viśvāṁ∫23ā.] [Nānā — there is the elision of *it* (in 639)]

पुद्वैश्वामित्रे प्रसुन्वानद्वितीयायाम् ॥ ९ ॥

In the Vaiśvāmitrasāman based on the *tṛca* beginning with *prasunvānāya* [Ūha Sat 757], in the second *stotrīyā*, there is elision of *t* in the case of the word *put* — bhūjāinā∫234pū trā∫3 — [भुजेन । पुत् । त्र: । ओण्यो: ।]

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*There is *āibhāva*, i.e. *vi* becomes *vāi*; when there is *sandhi* there is elision of *gati* — i.e. *i*.

तवेत्प्रत्यु बृहति ॥ १० ॥

In the Bṛhatsāman [RG Prā 146], based on the *pragātha* beginning with *pratyu*, there is elision of *t* in the case of *tavet* — tave∫34/auhovā.

मकारलोपः ॥ ११ ॥

The elision of *ma* [is stated in the following.]

उत्सन्नकं दैर्घेऽभ्यभिहीत्यत्र ॥ १२ ॥

In the Dairghaśravasasāman [Ūha Eka 401], in the second *stotrīyā* based on the *ṛc* beginning with *abhyabhihi*, there is elision of *m* in the case of *utsannakam* — tatā∫2rdithōtsannā∫2kā/ō∫3hā. [नकम्]

मां सूर्यमायास्ये साप्तमिके तवायाम् ॥ १३ ॥

In the Sāptamika Āyāsyasāman [Ūha Ahī 650], (Divinidhana Āyāsya), in the *tṛca* beginning with *tavāham*, in the first *stotrīyā*, and third *stotrīyā*, there is elision of *m* in the case of *mām* and *sūryam* respectively — first *stotrīyā* - taimā∫3ā [*mām*] and third *stotrīyā* - rāyā∫3ā/aū∫3hō∫3 [*sūryam*]. [Sāptamika means employed on the 7th day of kakubdaśarātra. (साप्तमिके ककुद्दशरात्रस्य सप्तमेऽहनि भवे)]

मनीषां क्षौद्रेषु सहोदैर्घमरायराजर्षभेषु ॥ १४ ॥

In the *sāmans* Sahodairghatamasa [Ūha Kṣu 871], Marāya [Ūha Kṣu 873] and Vairāja-ṛṣabha [RG Kṣu 168] of the Kṣudra parvan, there is elision of *m* in the case of *manīṣām* — Ūha Kṣu 871 — nīṣā∫2; Ūha Kṣu 873 — mānīṣā/ṣā/ṣā; RG Kṣu 168— tōmānīṣā.

स्रसामैटतेऽभ्यासे प्रत्यये ॥ १५ ॥

In the Aiṭatasāman [Ūha Ahī 544], there is the elision of *m* in the case of *srasām*, when repetition is there - srasā∫3/srā∫2sā∫234auhōvā/ [srāsā - Ūha Ūhya] [*sahasrasām*].

स ईं त्रिकबृहति ॥ १६ ॥

In the Trikabṛhatsāman [RG Prā 149], (i.e. Bṛhat based on the *tṛca* beginning with *trikadrukeṣu*), there is elision of *m* in the case of *saim* — sāi∫34.

पप्रीं यज्ञाबृहति ॥ १७ ॥

In the Bṛhatsāman based on the *tṛca* beginning with *yajñā* [RG Kṣu 114], there is elision of *m* in the case of *paprīm* — paprī∫34.

उकारलोपः ॥ १८ ॥

The elision of *u* (is now spoken of).

उपदृगयं सूर्यायामैटते ॥ १९ ॥

In the Aiṭatasāman [Ūha Ahī 554], in the second *stotrīyā* based on the *ṛc*

beginning with *ayam sūrya iva*, there is the elision of *u* in the case of *upadṛk* — (ayam sūrya ivopadṛk) — [2] sūryai/vāʃ3/aʃ2ivāʃ234āuhōvā/pāʃ234dṛk.

उत विष्णोश्च जनितायां श्यावाश्वे ॥ २० ॥

In the Triṣṭupsyāvaśvasāman [Ūha Kṣu 905], based on the *tṛca* beginning with *somaḥ pavate janitā*, there is elision of *u* in the case of *utaviṣṇoḥ* — [1] syājanitā23/tōvā/vāʃ5 — iṣṇoʃ6hāi. [*Janitaūta*]. (elision of Ya.) —

यकार: परिष्टोभन्त्येत्यस्मिंश्छब्दे दविद्यीये ॥ २१ ॥ [Śiv and Simon] (Sharma .... श्च्छ)

In the Yajñāyajñīyasāman [Ūha Prā 811], based on the *tṛca* beginning with *davidyutatyā*, there is the elision of *ya* in the case of *pariṣṭobhantyā*—pāʃ3rāiṣṭōʃ3bhā/tāʃ23ā/ [tyā]. [Dīpa-tyā-viśleṣatiyā-elision of y] (elision of *vā*) —

वाशब्द: सफे प्रियंदेवायां प्रथमतृतीययोर्विकल्पयो: ॥ २२ ॥

In the Saphasāman [Ūha Eka 467], in the third *stotrīyā*, based on the *ṛc* portion beginning with *priyandevāya* there is elision of *vā* in the first alternative—tajātōʃ3vāʃ3i/ and in the third alternative — tajātōʃ3vāʃ3i/vāʃ3234rdhāi. [ऋतजातो विवावृधे] (elision of *a*) —

अकार: सनेमित्वायामदेवं श्रुध्यत्रैतष्कलेषु ॥ २३ ॥

In the *sāmans* Śrudhya [Ūha Eka 468], Traita [Ūha Ahī 654] and Pauṣkala [Ūha Sat 705], in the third *stotrīyā* based on the *ṛc* beginning with *sanemitvā*, the vowel *a* of *adevam* is elided — (Ūha Eka 468) — ādevamkām; (elision of *a* and earlier vowel *ā* is joined) — (Ūha Ahī 654) — ādevamkañcidatriṇām; (Ūha Sat 705) — ādevākām. [ā/adevam.]

अघायोर्वारि प्रथमे ॥ २४ ॥

In the Pūrva Vāravantīyasāman [Ūha Kṣu 904], based on its own *tṛca*, in the third *stotrīyā*, vowel *a* of *aghāyaḥ* is elided — ghāyōḥpāhisādām.

अन्धस: क्षुल्लकान्धीगवयो: ॥ २५ ॥

In the *sāmans* Kṣullaka-kāleya [Ūha Ahī 638] and Āndhāgava [Ūha Daśa 12], there is the elision of *a* of *andhasaḥ*— (Ūha Ahī 638) — [2] vōʃ1ndhāsāḥ; (Ūha Daśa 12) — [2] vōʃ1ndhāsāḥ

वृद्धादक्षरद्वैदन्वते प्रथमे ॥ २६ ॥

In the *sāman* Prathama-Vaidanvata [Ūha Daśa 109], there is elision of *a* of *akṣarat* after the *vṛddha* syllable — sōmoʃ23/kṣārāt/

अद्वयु: सिमासु ॥ २७ ॥

In the Simās, [A.G. 291] in the third *stotrīyā*, there is elision of *a* in the case of *advayuḥ* — [2] susēvoʃ2dvayūḥ (सुशेवो अद्वयु:)

अक्षरन्नब्रुवंस्त्वाष्ट्र्याद्ये ॥ २८ ॥ [Ajāta & Simon — स्त्वाष्ट्राद्ये ॥]

In the Tvāṣṭrīsāman [Ūha Daśa 64], there is the elision of *a* in the case of *akṣran* in the first *stotrīyā* and in the case of *abruvan* in the second *stotrīyā* — first *stotrīyā* - 2e∫3/k2ṣā3rā2nnā; second *stotrīyā* - 2e∫3/bru2vā3nnā2. [Simon-tvāṣṭryādye]

अग्नये ज्ञीये ॥ २९ ॥

In the Yajñāyajñīyasāman [Ūha Daśa 14], based on its own *tṛca*, there is the elision of *a* in the case of *agnaye* — jñā4∫3vō2∫3-gnā4yā5i. (elision of *ā*) —

आकारस्तन्त्वाविप्रायामिहवद्वामे ॥ ३० ॥

In the Ihavadvāmadevyasāman [Ūha Kṣu 908], in the *stotrīyā* based on the *ṛc* beginning with *tantvāvipra.*, there is elision of *ā* in the case of *āyavaḥ* — 1sāntvāramṛjantā∫2i/1ihā2∫3// — yā1∫234vō5∫6hā5i. (सन्त्वामृजन्त्यायव:) (elision of *i*) —

इकार: प्रसोमाश्चे ॥ ३१ ॥

In the Āśvasāman [Ūha Sam 234], based on the *tṛca* beginning with *prasomāsaḥ*, there is elision of *i* in the case of *iva* in the first *stotrīyā* — ṣnāā∫32 uvā∫3/vā∫2345/ (वनाति महिषी इव।)

व्यञ्जनमपराङ्गं विरामे लुप्यते ॥ ३२ ॥ [अपराङ्गं पूर्वाङ्गम्-]

(cf. ना. शिक्षा - II.2.13-15)

The consonant* which forms part of the earlier vowel is elided when there is

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* These consonants are - *anusvāra, repha, svarbhakti, kramaja* and *sparśa*. These are elided when followed by *sparśa*. In the case of *kramaja* there is twice occurence of *ka, kha* etc. Svarabhakti occurs in the *sandhi* of two words. These are *antahpadika* i.e. in the word itself.

Cf. Nāradīyāśikṣā - II.2.13-15.

Pūrvāṅga and *parāṅga* — When the conjunction is separated, the consonant, which stands separated from the latter word is the part belonging to the former word; i.e. the *pūrvāṅga* and the consonant which begins the latter word is *parāṅga*.

Svarabhakti — The splitting up of two conjunct consonants with a vowel inserted in between— e.g. *svarṇa* = *suvarṇa*. Kramaja — There is repetition of the consonant, in it, that begins the conjunction, occurring after a vowel.

M. There is another reading also in the case of *aparāṅgam* अपराङ्गममपराङ्गम्. The *ekaśeṣa* is resorted to in अपराङ्गम् परस्य अक्षरस्य अनङ्गम्, अपरस्य विधे: (अक्षरस्य) अङ्गं व्यञ्जनं लुप्यते। In the illustration 'प्रतुद्रव' the parvan ends in *u*. The consonant, which has repetition, remaining at the end of the parvan is elided. *That d* is the part of the latter syllable.

pause — e.g. elision of *anusvāra* — Vāmadevyasāman [Ūha Daśa 5] — *mā/hiṣṭho/* (मः्हिष्ठो); elision of *repha* — Saubharasāman [Ūha Daśa 16] — tvāmidhya-vitā∫2rāṁvāvā/∫23ho/ (त्वामिध्यवितारं ववृ)

[वृद्धम् ऋवर्णम् इति आर्भवः । P.S. VI. 6.1]

Svarabhakti — Yaudhājayasāman [Ūha Daśa 3] — nāā∫345/ṣā∫234si (अर्षसि); *kramaja* — Auśana [Ūha Daśa 4] — drāvāparikośām. [अत्र द्रशह्वे - पूर्वदकारस्य लोपः— in this, in the case of *dra*, the former syllable *da* is elided. (प्रोतू ॥ द्रवां । द द). Yadvāhisthīyottara [Ūha Daśa 200] — hāryatāmharim (हर्यतंहरिम्) — two *yakāras* in *rya* are there (य य). The Kramajay is elided. A sparśa — Naudhasa - [Ūha Daśa 6] — kṣu∫23mā/ (elision of *m* क्षुमन्तम्)

अभ्यासे च ॥ ३३ ॥

When the repetition follows there is the elision of the *pūrvāṅga*, that is *antaḥpadika* — Dīrghatamasaḥ arkaḥ [RG Eka 80] — in the third *stotrīyā* — syāsomāpavamānaū/ There is elision of *r* due to pause — miṇā miṇā/miṇā/ (पवमान ऊर्मिणा)

नोर्मयार्णसार्जुनत्रऋभ्वसे एवामृता चार्के ॥ ३४ ॥

Not in the case of *ūrmayā, arṇasā, arjuna, ṛbhvase* and *evāmṛtā* in the Dīrghatamasaḥ Arkaḥ — [RG Ahī 119] — māryā *r* māyāḥ; Pauruhanman [Ūha Sat 601], in the first *stotrīyā* - pyeārṇā∫35a∫2ṇāsā∫2, second *stotrīyā* - *r* junoā∫3/ junoā∫3; Śaikhaṇḍina [Ūha Kṣu 906] — third *stotrīyā* - bhvāsārbhvāsāḥ; Dīrghatamasaḥ arkaḥ [RG Ahī 104] — second *stotrīyā* - tāyārtāyā (एवामृताय).

आन्कारोऽनुनासिको वृद्धः सर्वत्र ॥ ३५ ॥

The syllable *ān* which is nasal becomes *vṛddha* everywhere — e.g. Pauruhanmana [Ūha Ahī 647] — in the first *stotrīyā* - tāitāmā∫234ihāi// ; Dvaigata - [Ūha Ahī 648] — titāṁ∫2ihā∫2345i; [*raṅga* in *ratitām*]. Yaudhājaya [Ūha Eka 516] — tāṃā∫234ihāi; Gauṅgava - [Ūha Ahī 649] — tāṃ∫3/; Rathantara [RG Sam 60] — tāṃā∫234ihā; Bṛhat [RG Kṣu 194] — tāṃā∫234i.

[परिधीः रतिताम्-आम् - [ना. शि. II. 4.8, 9] रङ्गीभवति।] (Raṅga is soft & has the duration of two mātrās; e.g. *dadhanvā* ः)

अरेववैखानस-सन्तनिषु ॥ ३६ ॥

Not in the *sāmans* Revahis [RG Sam 63], Vaikhānasa [Ūha Ahī 550] and Santani [Ūha Sat 743] — (RG Sam 63) — tvāvān/ihā (पदगीतः न रङ्गः); (Ūha Ahī 550) — third *stotrīyā* - kalaśān; (Ūha Sat 743) — asmānhāu.

Prapā. VII. Khaṇḍa 5 ends.

Khaṇḍa 6 begins

आउवा व्यवहितमाउ भवति सर्वं पदान्त्यं च व्यञ्जनं लुप्यते ॥ १ ॥

The *ārcika* intervened by the *stobha āuvā* gets its final svara as *āu* and the final consonant of the word is elided.

शाताा३उवा । भवा । सियो ∫२३४वा ।; उग्रा ∫३२उवा शर्म । महो ∫२३४वा ।,
यूजा ∫३उवा । वाजेषुचो ∫२३४वा ।, मधा ∫३∫२३ उवा ∫२३ ॥ २ ॥

In the Svārasauparṇa [Ūha Eka 382], in the third *stotrīyā*, there is the intervening of *āuvā* in the case of *ārcika śatam*. Its final vowel *a* becomes *āu*. The final syllable *m* of the word is elided. Then there is *gati* elision (elision of *ū*). Thus the illustration śātā∫3uvā is formed — (शतं भवास्यूतये). Svārasauparṇa [Ūha Eka 384] — in the first *stotrīyā*- ugrā∫3uvā; (उग्रं शर्म), third *stotrīyā*- yūjā∫3uvā (भुजं वाजेषु); Kaṇvarathantara [Ūha Kṣu 875] — first *stotrīyā*- mādhā∫31uvā∫23. In this case, the vowel *u* of *madhu* becomes *āu* etc. (अच्छा कोशं मधुश्चुतम्) [M — शत्+आउवा; शत्+आउ+म् = शाता ∫३उवा]

एवं जातीयानि ॥ ३ ॥

The other illustrations of this type (should be found out). (M and Śiv take it in the above *sūtra*).

अनाउभावो भृग कण्वतरे ॥ ४ ॥

In the Kaṇvarathantarasāman [Ūha Kṣu 876], there is no state of becoming *āu* in the case of *bhṛgavaḥ*- nābhṝ∫3āuvā∫23. [M and Śiv make two *sūtra*; अनाउभाव: and भृगकण्वतरे]

रेत: श्येने ॥ ५ ॥

In the Śyenasāman [Ūha Kṣu 907], there is no state of becoming *āu* in the case of *retaḥ* — ṇyāvidrēto∫3āuvā∫23/dhāiyā/(रेतोधा)

षुप्रन: संतनिनि ॥ ६ ॥

In the Santanisāman [Ūha Sat 742], there is no state of becoming *āu* in the case of *ṣupranaḥ* — jāiṣuprāno∫3āuvā∫23/. (वाजेषु प्र नो)

अशिश्रयु: प्रवद्भार्गवे ॥ ७ ॥

In the Pravadbhārgavasāman [Ūha Daśa 927], there is no state of becoming *āu* in the case of *aśiśrayuḥ*, in the second *stotrīyā* — ā∫2śiśrayū∫3rāu/

ओष्ठ्यश्चान्त: पदिको नाउ भवति ॥ ८ ॥

The labial vowels (i.e. *u*, *o* and *au* in the midst of a word do not become *āu* in all *sāmans*.

यथा मान्दीमा ∫२३४दा/यतो ∫३ आउवा ∫२३/ श्रीणन्तो गोभिरू ∫३
आउवा ∫२३ ॥ ९ ॥

e.g. in the *sāman* Agnestriṇidhana [Ūha Daśa 88], in the third *stotrīyā* -

māndīmā ʃ234dā/yātoʃ3āuvāʃ23. [The labial *o* in *yato* does not become *āu*] Agnestriṇidhana [Ūha Ahī 607] — Śriṇantōgobhirūʃ3āuvāʃ23; (The labial *u* in *ru* does not becom *āu*).

मरुच्च ॥ १० ॥

And in the case of *marut* also — Santani [Ūha Sat 684] — in second *stotrīyā* - cāndrōmārūʃ3āuvāʃ23 [हरिश्चन्द्रो मरुद्गण: । ŪĀ. 1311. Though the word *marut* ends in *t*, there is no becoming *āu*, for in the *marut*, *u* is in the midst of the word.]

न योनिं सोमसाम्नि सीदञ्छ्येना ʃ२३:/हाइ/नायाउवा/नाइमा उवा ʃ३ ॥ ११ ॥

[M reads the sūtra as — न योनिं and covers the illustration in his commentary];

In the Adhyardheḍasomasāman [Ūha Sam 370], in the third *stotrīyā*, there is the state of *āu* in the case of *nayonim*—nāyāuvā/ (sīdāñcchyēnāʃ23ḥ); nāimāuvāʃ3. [*o* in *yo* of *nayo* gets the state of being *āu*.].

सुनोत सौपर्णे ॥ १२ ॥

In the Vilamba sauparṇasāman [Ūha Daśa 146], there is the state of becoming *āu* in the case of *sunota/madhumattamam/* in the third *stotrīyā* — sūnāʃ3uvāʃ3 [*au* of *o* of *suno*]

ऊर्मिणा वाम्रमैधातिथयो: ॥ १३ ॥

In the Vāmrasāman [Ūha Sam 278], and the Maidhātithasāman [Ūha Sam 368], there is the state of becoming *āu* on the case of *pavamānaūrmiṇā*, in the second *stotrīyā* - Ūha Sam 278 — nāāuʃ3; *āu* in place of *u* of ūrmiṇā; Ūha Sam 368— nāāuvā - *au* in place of *u* of *ūrmiṇā.*

वर्ण-सदस्यव-प्रवद्-उद्वत्-सामराजेषु स्पर्शानामलोपो यथा द्युम्नानि । मानूʃ२/ षाणा ʃ३ माउ/ सहस्त्रिणा ʃ३ माउ। घाजि ह्विया ʃ३ माउ वन्मधुमात्। सूʃ२ वीरिया ʃ३ माउ।, तिरेभा ʃ३ नाउ । घृतावसाना ʃ३ पारिया ʃ३ सी ʃ३ निर्णि जा ʃ३ माउ । श्येनयोनी ʃ३ मृधा। तवा ʃ३ न्ता ʃ३ म् । आसदा ʃ३ दाउ ॥ १४ ॥ [M. has the *sūtra* upto सामराजेषु rest as व्याख्या]

There is no elision of *sparśa* syllables in the *sāmans* - Śākvaravarṇa [Ūha Eka 385], [Ūha Eka 393], Trāṣadasyava [Ūha Eka 488], Pravadbhārgava [Ūha Daśa 127], Udvadbhārgava [Ūha Kṣu 913] and Mahāsāmarāja [Ūha Daśa 188] — e.g. (Ūha Eka 385) — third *stotrīyā* - dyūmnāni/mānūʃ2/ṣāṇāʃ3māuvāʃ23, — no elision of *m* [मानुषाणाम्] (Ūha Eka 393) — sahasriṇāʃ3māuvāʃ23 [सहस्त्रिणाम्]; (Ūha Eka 488) — first *stotrīyā* - ghājihviyāʃ3*māu*; (दीर्घजिह्वयम्) (Ūha Daśa 127) — third

stotrīyā - vānmadhumat/sūʃ2vīriyāʃmāu; (सुवीर्यम्). (Ūha Kṣu 913) — first *stotrīyā* - tiʃ3rebhāʃ3nāu (अत्येति रेभन्). (Ūha Daśa 188) — third *stotrīyā* - nirṇijāʃ3māu ..... (निर्णिजम्) (घृतावसान्ʃ३: पा/रियाʃ३सीʃ३ / nirṇijā) (Ūha Daśa 188) — first *stotrīyā* - āsadāʃ3dāu (आसदत्)

न तिष्टुप् शिशुमुद्वति । सोमोवाइरा ʃ२३ जमनूरा ʃ२३ जतिष्टा ʃ३१ उ ॥ १५ ॥

In the Udvadbhārgavasāman [Ūha Kṣu 913], in the second *stotrīyā* there is no non-elision of *p* in the case of *triṣṭup*—jatiṣṭāʃ31u. [somovāirāʃ23/jāmanūrāʃ23/ jāti ..../] (सोमो विराजमनुराजति ष्टुप् ।) - *p* is elided.

रहस्ये च न सर्वमाउ भवति । व्यञ्जनं च न लुप्यते यथा वाजीय-
नित्यवत्सातीषङ्गसिमासु ॥ १६ ॥

In the Rahasyagāna, all the *ārcika* does not become *āu* and there is no elision of the consonant — e.g. Rāyovājīya [RG Daśa 14] — jayamāʃ31uvāʃ23; (स्वराज्यम्) Nityavatsās — [RG Eka 82] — kvābhirāʃ31uvāʃ23; (ऋक्वभि:); Atīṣaṅga [RG Kṣu 181], second *stotrīyā* - ākṣaāʃ31uvāʃ23 (अक्षा:); Simās [RG Kṣu 204] — second *stotrīyā* - ākṣaāʃ31uvāʃ23 (अक्षा:)

यत्राउभावो व्यञ्जनलोपश्च तद्वक्ष्याम: ॥ १७ ॥

We shall mention (now) the cases where there is the state of becoming *āu* and the elision of the consonant.

स्वरान्त: कण्ठ्य: सर्वत्र ॥ १८ ॥

The gutteral final vowels i.e. *a, ā, e, ai, o, au* and *visarga* become *āu* in all cases e.g. Simās [RG Kṣu 204] — rāyāʃ31uvāʃ23 (मन्द्रयायाति .....) *yā* of *yāyā* is elided. [रायो आउवा इति प्राप्ते संधिर्भवति रायाʃ३१ उवाʃ२३]; by न वृद्धं रे — सन्निकर्षप्रतिषेध: Cf. Ṛktantra-3.1.8]

विष्णवे सहस्रिणमिति यण्वापत्ययो: ॥ १९ ॥

In the *sāman* Yaṇva [RG Daśa 11] and Apatya [RG Sam 33] there is the state of becoming *āu* and the elision of the final consonant — RG Daśa 11 - 2nd *stotrīyā*- somāarṣantuvāʃ23iṣṇāvāu (विष्णवे–वे=वाउ), third *stotrīyā*.... sahāʃ23sriṇāu - (सहस्रिणम्); RG Sam 33 - second *stotrīyā*-vāʃ23iṣṇavāu, third *stotrīyā*-sahāʃ2sriṇāu. [In RG Daśa 11, in the second *stotrīyā*, there is no elision of the consonant which is final, only there is आउभाव (āu bhāva).]

अञ्जोरैवतयोर्व्यम् ॥ २० ॥

In the *sāmans* Āñjovairūpa [RG Sam 31] and Raivata-ṛṣabha [RG Daśa 18], the *tālavya* (palatal) becomes *au* - (RG Sam 31) — mānāʃ312uvāʃ23i; *ī* of *ni* has *āubhāva* (manīṣiṇaḥ); (RG Daśa 18) — first *stotrīyā* - dyāvidyavāʃ31u (द्यविद्यवि), third *stotrīyā* - khyā āgahāʃ31u. (khya āgahi)

अ:कारश्च रैवते ॥ २१ ॥

And also in the Raivata-ṛṣabhasāman [RG Daśa 18], in the second *stotrīyā, aḥ*, becomes *āu* - vātomadāʃ31u (इद्रदेवतो मदः)

सिमासु सर्वमाउभवति ॥ २२ ॥

In the Simās [RG Kṣu 204 & 205], the gutteral and the palatal become *āu*. (RG Kṣu 204] — adhāʃ31uvāʃ23; (अधि); (RG Kṣu 205) — harāʃ31uvāʃ23 (हरिम्)

अनृगन्ते ॥ २३ ॥

In these Simās [RG Kṣu 204] there is no state of becoming *au* in the case of the ending of the *ṛc* — e.g. - ākṣāāʃ31uvāʃ23 etc. (दुग्धामिरक्षः५)

छान्दसीषु दिशोवसोराणां घोनाम् ॥ २४ ॥

In the Chāndasīsimās (A.G. 291-293) there is the state of becoming *āu* and the elision of the consonant in the case of *diśaḥ, vasaḥ, rāṇām* and *ghonām*. First *stotrīyā* - daiśāʃ31uvāʃ23, (*diśaḥ*), the vowel *ā* of *śā* in *diśaḥ* becomes *āu* and there is the elision of consonant ; vasāʃ31uvāʃ2, (purūvasaḥ); Second *stotrīyā* - nāʃ31uvāʃ23 (śūrāṇām); nāʃ31uvāʃ23 (maghonām).

ऋगन्तेषु च ॥ २५ ॥

And also in the endings of the *ṛcs* of the *chāndsīsimās*, there is the state of becoming *āu* and the elision of the consonant — first *stotrīyā* - jāsāʃ31uvāʃ23; (ṛñjase); second *stotrīyā* - dvāiṣāʃ31uvāʃ23 (dviṣaḥ); third *stotrīyā* - vāhāʃ31uvāʃ23 (*bravāvahai*).

अक्षारित्यस्य शब्दस्य रेफलोपः स्वरघोषवत्सु प्रत्ययेषु ॥ २६ ॥

There is the elision of *ṛ* when followed by vowel and *ghośa* (soft consonants) in the case of the word *akṣāḥ* in Nityavatsās [RG Kṣu 179], Atīsaṅga [RG Kṣu 181] and Simās [RG Kṣu 204] — (RG Kṣu 179) — second *stotrīyā* - ākṣāāʃ31uvāʃ23; (RG Kṣu 181) — second *stotrīyā* - ākṣāāʃ31uvāʃ23/; (RG Kṣu 204) second *stotrīyā* - ākṣāāʃ31uvāʃ23/;

[First there is the repha of the *visarga* and then elision of it being followed by the vowel *a* or the syllable *ha*. By P.S. 6.5.1 the *ā* becomes *a*]. In the Mānavottara Sāman [Ūha Daśa 85], in the third *stotrīyā* there is the elision of repha in the *prastāva* of the third *stotrīyā* - somodugdhābhirakṣāḥ/hovāi. (There is repha of *visarga* in sandhi and then its elision)

ज्योक्कः शब्दस्त्वो त्वं हे ॥ २७ ॥

In the Marāyasāman [Ūha Kṣu 873] in the third *stotrīyā*, we have maghāvañjyokkaḥ/ *kaḥ/ko/hāu*, being followed by *ha*, the vowel of earlier ka becomes *o*.

सकारलोपः* ॥ श्रवस्तमः साह्वान्विश्वायां संहिते ॥ २८ ॥

In the Saṁhitasāman [Ūha Eka 418], there is the elision of *sa* in the third *stotrīyā* based on the *ṛc* beginning with *sāhvānviśvā* in the case of *śravastamaḥ*— śrāvāʃ23/hāuvāʃ3// tāʃ234māḥ// (श्रवस्तमः)

सुशस्तिभिरिलान्दे द्वितीयायाम् ॥ २९ ॥

In the second *stotrīyā* of Ilānda [RG Sam 70], there is the elision of *sa* in *suśastibhiḥ* - timirmāndasva (*sti*)

मानस्तरभिजमवर्ते थादौ लोपः ॥ ३० ॥

In the Jamadagneḥ Abhīvartaḥsāman [Ūha Sat 715], in the third *stotrīyā*, in the *udgītha*, there is elision of *satā*ʃ234. (स्ताः).

पराङ्गं वा ॥ ३१ ॥

Or the consonants become the part of the other *parvan-stāḥ*[2] (धीमहेस्ताः)

सुहस्ताः स्तावे ज्ञीयस्य लोपः ॥ ३२ ॥

In the *prastāva* of Yajñāyajñīya [Ūha Sat 751], in the second *stotrīyā*, there is elision of *s* in the case of *stā* of sushastaḥ - tāssāḥ.

पराङ्गं वा ॥ ३३ ॥

Or *s* becomes part of the latter *ta* in *suhustāḥ* - *stāḥ/sāḥ/*

इन्द्रायेन्दिविति क्रौञ्चे वलोपः सन्धौ ॥ ३४ ॥

In the the Krauñcasāman [Ūha Daśa 100] based on the *ṛc* beginning with *indrāya indo,* there is the elision of *va* in the *sandhi* - indrāyendāʃ1auho. [In *dā*ʃ1, the *ugatī* becomes *va.* The *va* is elided. There is *gati* in the *sandhi*].

उगतिर्विरते ॥ ३५ ॥ [M — गतिर्विरते ॥]

In the pause, there is *ugati* - indrāyendaʃ31u/auhō.

द्वियकारसंयुक्ते विकृष्टे पूर्वो यकारः प्लुत आकारः संपद्यते रयिंस्सोमश्रवा ʃ३१ आऽयाम् ॥ ३६ ॥

When the conjunct consonant has two *yas,* and is separated the first *ya* becomes *pluta* i.e. *ā* — e.g. in the Aiḍasaindhukṣitasāman [Ūha Ahī 653], in the second *stotrīyā* - rayiṁsōmaśravāʃ1āʃ3yām (श्रवाय्यम्)_

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* M. reads the sūtras 28, 29, 30 as follows: सकारलोपः ॥

श्रवस्तमस्साह्वान्विश्वायां संहिते ॥

सुशस्तिभिरिलान्दे द्वितीयायाम् ॥

मानस्तरभि जमवर्ते थादौ ॥

Śiv. reads *sūtra* 30 as —

मानस्तरभि जमवर्ते थादौ लोपः ॥

यि क्रौञ्चे निधनत्वात् ॥ ३७ ॥

In the Tṛtiyakrauñcasāman [Ūha Daśa 49], there is the change of first *ya* in *yi* (in the case of *sravāyyam*) due to *nidhana*. By PS 3.1.12 (निधने हीषीत्वं सर्वत्र). There is the *prakṛtibhāva* (state of being in the original form) e.g. yi∫234yām. [pāvā∫2mānā∫2/śrāvā ∫345/yi∫234yām — (*pavamāna śravāyyam*)

याशब्दः कुण्डपाय्ये महेनायां च प्रणपात् कुण्डपाया ∫२३ याः ।
सत्यश्रवसि वाय्ये ॥ ३८ ॥

[M reads the sūtra up to महेनायां च । and the rest he takes in *vyākhyā* (commentary).]

In the Ratri Daivodāsasāman i.e. Ihavaddaivodāsa sāman [Ūha Daśa 22], there is *yā* in the place of *ā* in the case of *kuṇḍapāyyaḥ* — e.g. praṇapātkuṇḍapāyā∫23yāḥ.

In the Rāyovājīyasāman [RG Sat 123], based on the *tṛca* beginning with *mahenaḥ* in the first *stotrīyā*, the syllable *yā* is there in place of the first consonant, *y* in *satyaśravasivāyye* — satyaśravasivā∫3/yāyāi/

अवृद्धः स्तोभात्पर इकारः सम्पद्यते । रायिं सोमश्र ।
वौऽ३हो । वाहा । इयाऽ२म् ॥ ३९ ॥

In the Bhāsasāman [Ūha Daśa 158], in the second *stotrīyā* the first *y* of the *yy* which is separated and is not *vṛddha*, coming after *stobha* becomes *i*. [rāyiṃ sōma/śra/vāu∫3hō/] vāhāi/iyā∫2m. (Śravāyyam).

Prapā. VII Khaṇḍa 6 ends.

VII. 7 begins [*Atihāra*]

अनुस्वारः स्पर्शः स्ववर्गीये प्रत्यये रेफः स्पर्शोष्मभिः संयुक्त एते शब्दास्त्रयोऽन्तःपदिकाः स्तोभव्यवहिताः सर्वत्रातिह्रियन्ते स्तोभान्ते विरते लोपः संधावलोपः ॥ १ ॥

The *anusvāra*, (i.e. *anusvāra* in conjunction with *sparśa* consonant), the *anusvāra* in conjunction with *ūṣmans* (i.e. śa, ṣa, sa, ha), the *sparśa* followed by the syllable of its own class, and followed by *uṣmans*, the *repha* in conjunction with *sparśa* or uṣman syllables, these syllables, in the midst of a word, when intervened by *stobha* are taken to the syllable crossing over the *stobha*. At the end the *stobha*, in *virāma*, these are elided. At the end of *stobha* where there is *sandhi*, there is no elision. [Anusvāra becomes joined with the syllable in conjunction — the *sparśa* becomes one with the syllable of its own class in conjunction. Repha becomes one with the syllable of its class in conjunction].

बर्हिषि तर्तुराणाः पिशङ्गमीशानकृदघशंससरांसि संहमंहेति ॥ २ ॥

[M and Śiv — इत्येवंजातीयानि ॥]

e.g. *barhiṣi* (GGG.1) - Repha followed by *Ūṣman*-tsā2∫ibā∫234āūhōvā/hi∫234ṣī

-(elision of *r*). *tarturāṇāh* (GGG 544.1) - āpāmivedūrmayāstāū/hovāhāi// tūrāṇāʃ234ḥ/ hāhōi/ [अपामिवेदुर्मयस्तर्तुराणाः] (PŪ Arc 544). Anusvāra followed by *sparśa* - piśaṅgam (Ūha Daśa 103) Uttara, i.e. Aiḍa Aukṣṇorandhra - rāyimpiśāʃ3hāʃ3hā/ gāmbāhulampuruspṛhām / [*atihāra* of *anusvāra* at the end of *stobha*]

Repha followed by *sparśa* — Īsānakṛt [Ūha Eka 376] Śyaitasāman - third *stotrīyā* - in the *udgītha* Īśānakāʃ234/ōʃ6hā/ tūvidyumnāsyā/. At the end of *stobha*, there is *atihāra* in *sandhi*. There is elision in *virāma*. There is elision of *t* in iśānakṛt. Anusvāra followed by uṣman [Ūha Sat 370] - Adhyardheḍasomasāman — ghāśāuvā/sāhōuvāʃ3/ Atihāra in sandhi, elision of anusvāra in *virāma* (अघशंसहा)

Dhurāsākamaśva [Ūha Ahī 555] — second *stotrīyā* - *Sarāṁsi* - [1]āyaṁsarāʃ3hāuʃ3hōʃ3/ sidhāvatāʃ3i/saṁha - [Ūha Eka 476] Āndhīgava - *adrisaṁhatam* - ādrāʃ23isā/hūmmā ʃ212m/hātampriyāmindrā.../ *maṁha* - [Ūha Daśa 193] Dāvasunidhana-pavasva—maṁhayad - pāvāsvāʃ1māʃ23/hōvāʃ3hā/ hayāt/

In the Dāvasunidhana, in the case of *pavasva* ma there is fixed pause, being the end of *bhakti*. So the interval is of three *mātrās*. Then how is the *atihāra*? The answer is that it is to be understood as belonging due to the study of *saṁhitā*. [एके तावद् ब्रुवते संहिताध्ययनेनैव द्रष्टव्यम् ।]

एवंजातीयानि ॥ ३ ॥

Such other illustrations should be found out.

अतिहारप्राप्तं व्यञ्जनं लुप्यते ॥ ४ ॥

In the following cases, the consonant that is to have *atihāra*, is elided.

आनंश देव्ये ॥ ५ ॥

In the Mahāvāmadevyasāman [Ūha Ahī 598], in the second *stotrīyā* there is the elision of *anusvāra* in the case of ānaṁśa - nā/āuʃ3hōhāi/śāśāʃ23vasā. [Here there is the elision fo the *anusvāra* in *nam* (उदानंश शवसा)

ज्योतींषि वृषन्न दर्शि वारे ॥ ६ ॥

In the Vāravantīyasāman [Ūha Eka 508], in the second *stotrīyā*, there is the elision of *anusvāra* in the case of *jyotīṁṣi* - yēna jyōtāaūhōhāi/ṣī .....;

There is the elision of *r* in the case of *vṛṣan*. [Ūha Eka 528] — in the second *stotrīyā* - sūrūpavāaūhohāi/ṣā .....; (*r* becomes *ār* and elision of *r*).

Elision of *r* in the case of *darśi* — [Ūha Prā 828] — prātyuvadā/aūhōhāi /śī .....

वर्पसो दर्शतेलान्दे ॥ ७ ॥

In the Īlāndasāman [RG Sat 70], in the second *stotrīyā*, there is the elision of *r* in the case of *varpasaḥ* and darśate — dadhurbhūrāivā/hā∫31uvā∫23/pāsah ... (भूरिवर्पस:). Sādāaūhohohā/śātā∫1syā∫2̄/ (स दर्शतस्य)

अन्धस: स्वारे पर्णे ॥ ८ ॥

In the Svārasauparṇa [Ūha Eka 382], in the second *stotrīyā*, there is the elision of *anusvāra* in the case of *andhasah* - mamhiṣṭhomatsadā/hum/dhā∫234sāḥ/ - (मत्सत् / अन्धस:)

प्रशंसन्ति विशीयान्धीगवयो: ॥ ९ ॥

In the Viśoviśīya [Ūha Ahī 575] and Āndhīgava [Ūha Eka 423] *sāmans*, in the second *stotrīyā*, there is the elision of *anusvāra* in the case of *praśaṁsanti* — (Ūha Ahī 575) — prā∫234śahāi/o/huvāi/sā∫234nt/ (Ūha Eka 423) — prāśā∫3uvā// sā∫2̄ntāi.

हिन्वन्ति विशोविशीये ॥ १० ॥

In the Viśoviśīyasāman [Ūha Daśa 170], in the prastāva, there is the elision of *anusvāra* in the case of *hinvanti* - hinvā hūmsthitā∫3isū/ (हिन्वन्ति) [Dīpa-hinvāhūtā∫3isū].

मन्दानं गीर्भिर्जनित्रे ॥ ११ ॥

In the Uttarajanitrasāman [Ūha Ahī 542], in the first *stotrīyā*, there is elision of *anusvāra* in the case of *mandānam* and in the second *stotrīyā*, there is the elision of *r* in the case of *gīrbhiḥ* — first *stotrīyā* - vāsormā/hoi/hoi/dānā .... (वसोर्मदानम्); second *stotrīyā* - indramgāi/hoi/hoi/bhirnā ..../ (इन्द्रंगीर्भि:)

धर्मन् दैर्घे ॥ १२ ॥

In the Dairghaśravasasāman [Ūha Eka 401], in the third *stotrīyā* there is elision of *r* in the case of *dharman* — mṛtāsyā∫2̄dhā/ō∫3hā/ō∫3hā∫3ē∫34/ mānnā ...../

विन्दु: सिष्ठे ॥ १३ ॥

In the Vāsiṣṭhasāman [Ūha Ahī 659], in the third *stotrīyā*, there is the elision of *anusvāra* in the case of *vinduḥ* — gōvā∫34aūhovā/durdrā/ (गोविन्दुर्द्रप्स:)

इन्दव उद्वंशीये ॥ १४ ॥

In the Udvaṁśīyasāman [Ūha Sat 719], in the third *stotrīyā*, there is the elision of *anusvāra* in the case of *indavaḥ* - bhyāā∫32uvā∫3/ūp/ अरंधा∫२३४ मो/भ्यंआ∫३२ उवा∫३/ उप् / दा ∫रिवो∫३५ हाइ // [अरंधामभ्यइन्दव:]

कर्म वत्सासु ॥ १५ ॥

In the *sāman* Nityavatsās [RG Kṣu 169], in the first *stotrīyā* - there is the elision of *r* in the case of *karma* — mămădamāʃ2hikā/iḍā/makartave. (ममाद महिकर्म)

आथर्वणे सर्वम् ॥ १६ ॥

There is the elision of every syllable that has secured the position of *atihāra* e.g. In the Ātharvaṇasāman [RG Sam 32], there is the elision of *anusvāra* in the case of *ṣiñca* and of *r* [RG Eka 71], in the case of *dīrgha* etc. — păritŏsāi/uhuvāohā/ (परीतोषिञ्चता) - (see *Ajātaśatru*) - āuhovāhāu/vā/āvāt/catā ..../ / săkhāyŏdāi/uhuvāohā/aūhovāhāu/ vā/jyotiḥ/ ghajihvā ..../ सरवायो दीर्घ जिह्वयम्)

तन्दुकार्तयशे स्वरान्तमेके विसर्जनायान्तं वा ॥ १७ ॥ १८ ॥

[M — तन्दुकार्तयशे स्वरान्तमेके ॥ विसर्जनीयान्तं वा ॥]

In the Kārtyayaśasāman [Ūha Daśa 134] in the third *stotrīyā*, some *ācāryas* consider the word *tandu* ending with the vowel *u* - tānduāuʃ3hoʃ3 roṣām; others consider it as ending in *visarga* - tāndūrāuʃ3hoʃ2oʃsā6m/ as is seen in the *chandas* (तं दुरोषम्)

क्रतुविच्च पूर्ववत् ॥१९॥ [M takes it in the व्याख्या of sūtra 17 & 18].

And in the Kāleyasāman [Ūha Eka 399], there is the ending in vowel and consonant (पूर्ववत्) in the case of *kratuvit*-māʃ23kratūʃ3/vāʃ234it/tamaḥ/ (मक्रतुवित्तम)

स्वासु भरे यन्तुरं लोपः ॥ २० ॥

In the Saubharasāman based on its own *tṛca* [Ūha Ahī 631], in the 2nd *stotrīyā*, there is the elision of *anusvara* in the case of *yanturam* - ṣvayāʃ3hāʃ3i/tūʃ23rāʃ234 aū hŏvā/ [ईडिष्व यन्तुरम्]

पूर्वाङ्गं वा ॥ २१ ॥

Or it becomes part of the former syllable — ṣvayāʃ3m ..... hāʃ3illtūʃ2rāʃ234m/ aū hŏvā/

कश्चित्पदान्तो लोपः प्राप्तोऽतिह्रियते कश्चित् पदान्तः पूर्वाङ्गं प्राप्तोऽतिह्रियते ।
वचनात् । प्राक् स्तोभस्य स्वरान्तो विरामः स्तोभान्ते विरते लोपः संधावलोपः ॥ २२ ॥

[Now is stated the *atihāra* of the endings of the word] Among the *anusvāra*, *sparśa* and *repha*, the ending of the word which has secured elision has *atihāra*, that which becomes the part of the former syllable has *atihāra* i.e. it is taken crossing the *stobha* as per the statement; the pause with the ending of the vowel *a* etc. is there at the end of word before *stobha*. [The *anusvāra* etc. are elided at the end of the *stobha*; the *visarga* which has become *repha* is elided when the pause is there at the end of the *stobha*; in the case of *sandhi* there is no elision (there is *atihāra*) at the end of *stobha*.

निष्ठा अधयदिमायां सदोविशीयोत्सेधयोः ॥ २३ ॥

In the *sāmans* Sadoviśīya [Ūha Eka 524] and Utsedha [Ūha Eka 525], in the *stotrīyā* based on the *ṛc* beginnning with *adhayadime* there is the pause ending in vowel before *stobha*- in the case of *niṣṭha*- (Ūha Eka 524) — yūthenanāi/oʃ3hā/ sthā .... / (niḥ/sthāḥ/) (निष्ठाः). Here, the *visarga* which has secured *atihāra* and has become *s*, is elided when pause is there at the end of *stobha*.

[यूथेनंनाइ। औं ʃ३ हा ॥ स्था वार्षा ʃ१ भा ʃ२ (Ūha Eka 525) — Utsedha - 3rd *stotrīyā* - yūthenāni/hāʃ31uvāʃ23/ūʃ34pāi/sthāvāʃ3rṣābhaḥ/]

The elision of *s* - sthāvā; non-elision when *sandhi* - *ṣṭhāvā*

कुवित्स्वासु मार्गीयवे ॥ २४ ॥

In the Mārgīyavasāman based on its own *ṛcs* [Ūha Ahī 538], in the third *stotrīyā*, there is the securing of the *t* elision in the case of *kuvit* which gets *atihāra*— kuvaūhovā/sasyāʃ2/ (कुवित्सस्या); by ओवौकारयोः एकीभावः – [there is the union of *o* and *au*].

अचिक्रदत्पवमानाभ्यर्षसीत्यत्र कण्वतरे ॥ २५ ॥

In the Kaṇvarathantarasāman [Ūha Sat 752], there is the elision of *t* in the case of *acikradat*, in the *stotrīyā* based on the *ṛc* beginning with pavamānābhyarṣasi— krādāʃ3uvāʃ23//eʃ3/vānāā// There is the elision of *t* in pause. (da + āuvā = dāuvā). Atihāra in sandhi - eʃ3dva naā/

पुरमजीजनो हि देव्ये ॥ २६ ॥

In the Mahāvāmadevyasāman [Ūha Sam 350] based on the *tṛca* beginning with *ajijanohi*, there is the *atihāra* of *m* at the end of the word *puram* which has secured elision by the *sūtra* (PS.8.2.1) — ओवौकारयोरेकीभावेलोपः – purāūhoʃ3/ hummāʃ2/dhāʃ2 .... (पुरन्ध्या ॥) in *sandhi* - hummāʃmdhyāʃ2/ elision when pause— hummāʃ2/ dhyāʃ2/

मदुरिता ये ददति देव्ये ॥ २७ ॥

In the Mahāvāmadevyasāman [Ūha Ahī 591], in the third *stotrīyā*, beginning with *ye dadati*, there is the *atihāra* of *visarga* turned into *r* and secured elision by the sūtra (PS. 8.2.1) (तरेमदुरिता) — mādaūhoʃ3hummaʃ21. Here the *visarga* in *maduḥ* is changed to *r* which has secured elision, has *atihāra* in *sandhi* hummāʃ2rāʃ2iḥ/ in virāma — hummāʃ2/āʃ2i [mādaūhoʃ3/hummāʃ2/āʃ2ito-ʃ35hoi. (दुः। इता) तरेम दुरिता]

उषर्बुधोऽग्ने विवस्वद्देव्ये ॥ २८ ॥

In the Māhāvāmadevyasāman [Ūha Pra 837] based on the *tṛca* beginning with

agne vivasat, there is the *atihāra* of *r* of *visarga* in the case of *uṣarbudhaḥ* — in the first *stotrīyā* — ūṣaūhoʃ3/hummāʃ2/ — the *repha* in *uṣarbudhaḥ* is elided by (PS. 8.2.1); there is *atihāra* in *sandhi* — himmāʃ2rbuʃ2/. There is elision in pause - hummāʃ2/buʃ2 .....

गिर्वणस्त्वया भूषन्ति मानवे ॥ २९ ॥

In the Mānavottarasāman [Ūha Sat 707], there is the *atihāra* of the *visarga* turned in to *r* (by PS. 8.2.1) in the third *stotrīyā* based on the *ṛc* beginning with *tvayā bhūṣanti*—drāʃ2gāʃ234aūhovā/vāʃ234ṇāḥ/—elision in pause. drāʃ2gāʃ234 aūhova/rvāʃ234ṇāḥ — in *sandhi, atihāra.*

सत्पतिमिन्द्रं विश्वायां लेये ॥ ३० ॥

In the Kāleyasāman [Ūha Prā 802], based on the *tṛca* beginning with *indram viśvā*, in the first *stotrīyā*, the syllable *t* of *satpatim* is elided when there is pause and has *atihāra* in the *sandhi* - vājānāmśau/vāʃ343oʃ34vā//tpātāʃ5impatāim/*atihāra*; in pause - vājānāmʃaū/ vāʃ343oʃ34vā// - pātāʃ5impatāim.

जम्भे च त्वामिद्धीत्यत्र ॥ ३१ ॥

In the *sāman* Bṛhannidhana Vārkajambha [RG Kṣu 161], in the *stotrīyā* based on the *ṛc* beginning with *tvāmiddhi*, there is elision in the case of pause and *atihāra* in the case of *sandhi* in regard to *satpatim*- (त्वां वृत्रेष्विन्द्रसप्तति ....) -tvāmvṛtreṣvindrasā/ hāu/ pāʃ3tāinnārā ʃ3ḥ/:tvāmvṛtreṣvindrasāhāutpāʃ3/

मद्यमाउवा व्यवहितं छिद्रमैधाञ्जोरूपेषु ॥ ३२ ॥

In the Acchidra [Ūha Daśa 152], Maidhātitha [Ūha Sam 368] and Añjovairūpa [RG Sam 31] sāmans, the *anusvāra* of *madyam*, has *atihāra* when intervened by *āuvā*, the *anusvāra* *ṃ* is elided when pause in there — diyāʃ31uvāʃ23/māʃ234ām (पवन्ते मद्यं मदम्)

Ūha Daśa 152—Acchidra-pāvāntemā/diyāʃ31 uvāʃ23/mmāʃ234dām (atihāra); The elision of consonant (i.e. of *ṃ* when *virāma*— [by PS 7.6.1] — आउवात्यवहितमाउ भवति । सर्वं पदान्त्य च व्यञ्जनं लुप्यते

Maidhātitha (Ūha Sam 368) — dāyāuvāmādāuvā (elision when pause).

Añjovairūpa (R.G. Sam 31) —diyāʃ31uvāʃ23mmāʃ234dām (*atihāra*); *diyā*ʃ31ūvā ʃ23/māda/elision.

ऋतमाउवाव्यवहितं पार्श्वसन्ताच्छिद्रमैधाञ्जोरूपाग्रेस्त्रिणिधनेषु ॥ ३३ ॥

In the Gāyatrapārśva [Ūha Daśa 148], Santani [Ūha Ahī 559], Acchidra [Ūha Daśa 152], Maidhātitha [Ūha Sam 368], Añjovairūpa [RG Sam 31], and Agnestriṇidhana [Ūha Sam 256] sāmans, there is *atihāra* of *m* of *ṛtam* in *sandhi*

and elision when virāma — (Ūha Daśa 148) — third *stotrīyā* - daivartā∫31uvā∫23mbṛ∫234hāt. (atihāra), — elision when pause .... ∫23/bṛhat; [Ūha Ahī 559] — second *stotrīyā* - daivartā∫31uvā∫23/ bṛ∫234hāt elision in pause— third *stotrīyā* - nvā nartā∫31uvā∫23 bṛ∫234hāt/ elision in pause - [Ūha Daśa 152] — second *stotrīyā* - [2]ṛtā∫31uvā∫23/bṛ∫234hāt/(elision), third *stotrīyā* - [2]ṛtā∫31uvā∫23/ bṛ∫234hāt - (elision) Atihāra in *sandhi* - elision in pause — (Ūha Sam 368) — third *stotrīyā* - ārtāuvāmbṛhāuvā/ (atihāra in sandhi); (RG Sam 31) — second *stotrīyā* - ṛtā∫31uvā∫23bṛ ∫234hāt - (elision), third *stotrīyā* - ṛtā∫31uvā∫23m bṛ∫234hāt (*atihāra*) (Ūha Sam 256) — ṛtā∫31uvā∫23/bṛ∫234hāt. (elision)

PS VII Khaṇḍa 7 ends.

VII. 8 begins —

शवसः सञ्जये ॥ १ ॥

In the Sañjayasāman [Ūha Daśa 96], in the third *stotrīyā* - there is *atihāra* of *s* the change of *visarga* which is secured in the first part in sandhi; in *virāma* there is elision. (शवसस्पते) —[4]ukthesuśavāsā/hūm∫3sthihum/pā∫234tāi/ — elision in pause; ..... savāsāhūm ∫3humspā ∫234tāi — *atihāra* in *sandhi.*

सरद्गौतमे ॥ २ ॥

In the Gautamasāman [Ūha Eka 447], in the second *stotrīyā*, there is the *atihārā* of *t* in the case of *sarajjāraḥ* - sarā/āuho∫234vā/jāronayo/ (elision in *virāma*) sarā āuho∫234 vājjārona/ (*atihāra* in *sandhi*)

निष्कृतं रुणसाम्नि वृषो अचिक्रायाम् ॥ ३ ॥

In the Varuṇasāman [Ūha Daśa 105], in the third *stotrīyā*, based on the *ṛc* beginning with *vṛṣo acikradat*, there is *atihāra* of *s* in the case of *niṣkṛta* in the *sandhi* and elision in pause — nānā∫23hāiṣkṛtā∫3nā/ (atihāra) [Sharma reads *hāi* as *hoi*], nānā∫23hāi/kṛtā∫3mā: (elision in pause).

वयुमपघ्नन्पवसायां काक्षीवते ॥ ४ ॥

In the Kākṣīvatasāman [Ūha Daśa 159], in the third *stotrīyā* based on the *ṛc* beginning with *apghnan pavase* there is *atihāra* in the word ending in the case of *vayum* (of devayum) — [2]vā yāuhoi/āuho∫234vā/jā∫5no∫6hāi/ (नुदस्वा देवयुञ्जनम्) elision in pause; [2]vā yāu ho āu ho ∫234vañjā∫5no∫6hāi/ - *atihāra* in *sandhi.*

ध्यममैषिरे ॥ ५ ॥

In the Aiṣirasāman [Ūha Daśa 161], there is *atihāra* of *m* (of *madhyamam*) — dhyāma vā/yū∫5vo∫6hāi/ (मध्यमं युव) — (elision in pause). dhyāmavā∫myū∫5vo-∫6hā/ (*atihāra* in *sandhi*).

मरुत्पवमानो रथीतमायां कूलीयसन्तनिषभेषु ॥ ६ ॥

In the sāmans Rohitakūlīya [Ūha Sat 683], Santani [Ūha Sat 684] and Ṛṣabhapavamāna [Ūha Daśa 180], in the *stotrīyā* based on the *ṛc* beginning with *pavamāno rathitamaḥ,* there is *atihāra* of *t* of *marut* - [Ūha Sat 683] — second *stotrīyā* (मरुद्गण:) - mārol234vā/gāl5ṇo .... (*virāma*); mārol234vādgā .... (*sandhi*); Ūha Sat 684 — second *stotrīyā* - mārūl3āuvāl23/gāl234ṇāh/ (*virāma*); ..... mārūlāuvāl23dgāl234ṇāḥ/ (*sandhi*); [Ūha Daśa 180] — second *stotrīyā* - mārovā/gāl5ṇol6hāi/(pause); mārovād gāl5/ (*sandhi*)

दूराद्यन्तीये प्रथमे ॥ ७ ॥

In the Pūrva Vāravantīyasāman [Ūha Kṣu 904], based on its own *tṛca* there is *atihāra* of *t* in the case of *dūrāt* in the third *stotrīyā* - dūrā/āuhol234vā/cāsā ... (elision in pause) dūroāuhol234vāccāsā (atihāra in *sandhi*) [(ccasā) - *t* changed in to *c* by PS 8.4.40].

रसं मार्गीयवे ॥ ८ ॥

In the Mārgīyavasāman [Ūha Kṣu 909], based on the *ṛc,* the consonant *m* secures *atihāra* in the case of *rasam* — rāsaūhovā/temāl2i/ (रसन्ते) - (elision in pause) ['*m* changed into *anusvāra* by *mo'nusvāraḥ*] — rāsaūhovāntemal2i; (*atihāra* in *sandhi*).

हयत्वं सोमासि शांमदे ॥ ९ ॥

In the Śāmmadasāman [Ūha Daśa 192], based on the *tṛca* beginning with *tvam somāsi,* there is the *atihāra* in the case of *t* of *hayat* — hāyol234vā/rāl5 ...../ elision in pause; hāyol234vādrāl5/ *atihāra* in *sandhi.* (महयद्रयि:) - by Pāṇini (8.3.23) झलां जशोन्ते — *t* changed in to *d*

अद्रिं सवर्धितायां वितशृङ्गयोः ॥ १० ॥

In the Gaurīvita [Ūha Daśa 214] and Gauśṛṅga [Ūha Kṣu 919] *sāmans* in the third *stotrīyā* beginning with *savardhitā,* there is *atihāra* of *m* in the case of *adrim* — (Ūha Daśa 214) — ādrovā/āl5i .... (in pause) - ādrovāmāl5i/ (in *sandhi*); (Ūha Kṣu 919) — [1]ādrovāl3o l234vā/āl5i/ (elision of *m*) ...... adrovāl3ol234vāmāl5i/ (*sandhi*).

उभयं स्वासु मैधातिथे ॥ ११ ॥

In the Maidhātithasāman [Ūha Daśa 215], based on its own *tṛca* in the third *stotrīyā,* there is *atihāra* of *m* in the case of *ubhayam* — bhāyāuvā/kārāuvā/elision of *m;* bhāyāuvām/kārāuvā/ (*sandhi*) — उभयङ्करम्

सं पवित्रायां सामराजे ॥ १२ ॥

In the Sāmarājasāman [Ūha Sam 263], in the first *stotrīyā* based on the *ṛc* beginning with *pavitram*, there is the *atihāra* of *m* of *sam* - (वहन्तस्सन्तदाशत-वहन्त/सम्/ तदाशत) vāhantā∫234∫*sā*/hō/tādā∫3/ elision in pause; vāhantā∫234∫sāhōntādā ∫3/ *atihāra* in *sandhi*.

तद्यज्जायथा द्वितीयायां बृहद्रथन्तरयोः ॥ १३ ॥

In the Bṛhatsāman [RG Ahī 106] and Rathantarasāman [RG Sam 36], based on the *tṛca* beginning with *yajjayathā*, in the second *stotrīyā*, there is *atihāra* of *t* in the case of *tat* - (RG Ahī 106) — āūhōivantā∫3ē/tēyajño/(elision) (तत्। ते। यज्ञः।) vāntovā ōmtteyojño/(sandhi) - (in Ūdgītha). (RG Sam 36) — vāntovā/ ōmtteyoajño/ (sandhi) - (in udgītha). vāntovā/ yajño ..../

यच्छब्दस्तत्रैव बृहति ॥ १४ ॥

In the same Bṛhatsāman, in the second *stotrīyā*, there is *atihāra* of *t* in the case of the word *yat* (यज्जातं यत् च) in *pratihāra*/ yājjātamyā∫34aūhōvā/cā∫2/ (elision); yājjātamyā ∫34aūhōvācchā∫2 (sandhi).

ई तरे प्रत्यस्मै द्वितीयायाम् ॥ १५ ॥

In the Rathantarasāman [RG Sam 38], in the second *stotrīyā* there is the *atihāra* of *m* in the case of *īm* — rāovā/emenam (*sandhi*) - नरः ॥ १ ॥ (एमेनम्); rāovā/ enam/ (elision of *ma*) (नरः । आ । ईम् । एनम्)

अधत्विषीमायां च वत्सासु ॥ १६ ॥

And in the *sāman* Nityavatsās [RG Kṣu 169] also, in the third *stotrīyā* based on the *ṛc* beginning with *adhatviṣimām*, there is *atihāra* of *m* in the case of *im* — prāi//iḍā/aricyata .... (प्रेम रिच्यत प्र+ईय+अरिच्यत) [1]iḍāmādhā — (*atihāra*), (sandhi); [1]iḍā/ādhā/ (pause).

उत्प्रशंसायां विशीयज्ञीययोः ॥ १७ ॥

In the Viśoviśīya [Ūha Ahī 575] sāman based on its own *tṛca* and Yajñāyajñīya [Ūha Eka 424], in the third *stotrīyā*, based on the *ṛc* beginning with *praśaṁśanti*, there is *atihāra* of *t* in the case of *ut* - (Ūha Ahī 575) — tātā∫23ū/hummāi/ yās3tā∫3/ (pause); tātā∫23ūhimmāidyā∫tā∫31 (*sandhi*) - [Ūha Eka 424] — tātā∫23ū/ himmāi/ (ūt - hummāi) (*pause*); tātā ∫23ūhimāidyā∫3tā∫3/ (Ūha-hum) (*sandhi*).

चित्तदद्यायां वन्तीये ॥ १८ ॥

In the Vāravantīyasāman [Ūha Eka 508], in the third *stotrīyā*, based on the *ṛc* beginning with *tadadyā*, there is *atihāra* of *t* in the case of *cit* — tādadyā cā aūhohāi/tāukthā ..... (pause) (तद् अद्य चित् ते उक्थिनः); tādadyā cā aū hō hāi/ ttāukthā— (sandhi).

महदक्रान् वासिष्ठे ॥ १९ ॥

In the Vāsiṣṭhasāman [Ūha Ahī 673], based on the *tṛca* beginning with *akrān,* in the third *stotrīyā,* there is *atihāra* of *t* in the case of *mahat* — māhāʃ34aūhōvā/ elision in pause (तृतीयादिन्यामौहोवायां चतुर्थस्थो वृद्धः) — non elision in *sandhi* — (पदान्तः सर्वमाभवति ।) [PS 8.3-6] tatsoma ....

रहस्ये च मा भेम बृहति ॥ २० ॥

And also in the Bṛhatsāman in Rahasyagāna (RG Eka 83), based on the *tṛca* beginning with *mābhem,* there is *atihāra* of *t* of *mahat* (mahatte viṣṇo) — māhāʃ34aūhōvā/ (in pause); māhattēvārṣṇō/ — in *sandhi.*

अहिं स्वारे पर्णे ॥ २१ ॥

In the Svārasauparṇasāman [Ūha Ahī 548], in the second *stotrīyā,* there is the *atihāra* of *m* in the case of *ahim* (अहिं च वृत्रहा) - āhāʃ3uvā/cavṛ/ (elision); āhāʃ3uvāmcavṛ/ — in *sandhi.*

घतः पार्श्वे मोषुत्वायाम् ॥ २२ ॥

In the Gāyatrapārśvasāman [Ūha Ahī 561], based on the *tṛca* beginning with *moṣutvā,* there is *atihāra* of *visarga* in the case of *ghatah* - (vāghataścana) — tvāvāghātāʃ31uvāʃ23/ cāʃ234nā/ (elision); tvāvāghātaʃ31uvāʃ23ścaʃ234nā/ - (non - elision).

नप्त्योः परिप्रियाणां षूक्तौर्णावयवोः ॥ २३ ॥

In the Gauṣuktasāman [Ūha Ahī 624] and Aurṇāyavottara sāman [Ūha Daśa 75], there is *atihāra* of *r* of *visarga* (Uha Ahī 624) — nāptiyauʃ2/huvāi/huvāʃ2i/ hāitāʃ2ḥ/ (This sāman is based on the *ṛc* beginning with *paripriyā*) - elision of *visarga* ... nāptiyauʃ2/huvāi huvāʃ2irhāitāʃ2ḥ - *sandhi* (Ūha Daśa 75) — (based on the *tṛca* beginning with *paripriyā* .... nāptyōvōrhitāḥ — there is no pause at the end of *stobha* in this case.

ज्ञीये चर्षणीर्य ओजिष्ठायाम् ॥ २४ ॥

In the Yajñāyajñīyasāman [Ūha Ahī 586], in the third *stotrīyā,* based on the *ṛc* beginning with *ya ojiṣṭha,* there is *atihāra* of *r* in the case of *carṣaṇīḥ* - (the *visarga* changed to *repha* - cārṣāʃ23ṇā/hummāi/āʃ32bhāi/ - (elision in pause) (चर्षणीरभि) - cārṣāʃ23ṇāhummāivāʃ3bhāi — non-elision in *sandhi.*

ज्योतिरौपगवे पवमानो अजीजनायाम् ॥ २५ ॥

In the Aupagavottarasāman [Ūha Sat 687] based on the *tṛca* beginning with *pavamāno ajījanat,* there is the *atihāra* of *r* (*visarga* changed into repha) in the case of *jyotiḥ* — jyōtauʃ2/hauʃ2/huvāʃ23i/vāʃ34iśvā/ - elision in pause - jyōtauʃ2hau-ʃ2huvā ʃ23irvāʃ234śvā/ - non-elision in *sandhi.*

अर्वाङ् त्रिलोपमेके ॥ २६ ॥

In the Kāvasāman [Ūha Sat 735], some *ācāryas* think that there is *atihāra* of *ṅ* in the third *stotrīyā* in the case of *arvāṅtri* (अर्वाङ्त्रिचक्र). The author admits elision only—ārvovā/tricakromadhuvā [अर्वाङ्त्रिचक्रो (अर्वाक्।त्रिचक्रः)] (aṅtricakromadhuvā)

विते श्रुतिं युङ्क्ष्वाहिकेशिनायाम् ॥ २७ ॥

In the Gaurīvitasāman [Ūha Kṣu 894], in the third *stotrīyā* based on the *ṛc* beginning with *yuṅkṣvā/hi/keśinā*, there is *atihāra* of *m* in the case of *śrutim* — śrūtovā/caʃ5roʃ6hāi-elision [उपश्रुतिम् । चर ।] śrūtovāṁcāʃ5roʃ6hāi/ non-elision.

उभयतः प्रभोः शैखण्डिने ॥ २८ ॥

In the Śaikhaṇḍinasāman [Ūha Kṣu 906], in the second *stotrīyā*, there is *atihāra* of *visarga* in the case of *ubhayataḥ* and in the third *stotrīyā* in the case of *prabhoḥ*—second *stotrīyā*- ūbhāʃ3ho/yātāʃ3hoʃ234/pavāmāna .... (उभयतःपवमानस्य) - elision. yātāʃ3hoʃ234ḥ/ - non-elision. Third *stotrīyā* - prābhoʃ3ho/tesāʃ3hoʃ234 - elision, (प्रभोः । ते । सतः) - prābho ʃ3hoṣtesāʃ3hoʃ234 - non-elision.

हरिं वींच शाक्वरे ऋषभे ॥ २९ ॥

In the Śākvara ṛṣabhasāman [RG Daśa 15], there is *atihāra* of *m* of *harim* in the second *stotrīyā* and of *vīṁca* in the third *stotrīyā* - second *stotrīyā* - (harim) - haeraempāeviyā/hāviḥ (हरिम् पवि) - third *stotrīyā*- (pṛthivīm) - pāerthāevāeṁcāʃ1/ hāviḥ (पृथिवीं चरति)

भीके विपः ॥ ३० ॥

In the Ābhīkasāman [Ūha Sat 753], there is *atihāra* of the *visarga* in the case of *vipaḥ* - (विपश्चितः) - vipauhoścāitāḥ/

स्वः सर्वत्र ॥ ३१ ॥

There is *atihāra* of the *visarga* of *svaḥ* everywhere - e.g. Saṁhitasāman [Ūha Eka 466] in the third *stotrīyā*-suvāʃ23/hāuvāʃ34/dṛʃ234śe/elision - suvāʃ23hāuvāʃ3rdṛʃ234śe - in *sandhi* non-elision

यथा स्वर्विदः शङ्कुनि साहीये च ॥ ३२ ॥

e.g. In the Śaṅkusāman [Ūha Sam 250] in the middle *stotrīyā* and in the Satrāsāhīyasāman [Ūha Sam 349], there is atihāra of *visarga* in the case of *svarvidaḥ* - [Ūha Sam 250] — suvoʃ234vā/vāʃ5idoʃ6hāi/ - (elision in pause) suvoʃ234vārvāʃ5/ (non-elision in *sandhi*). [Ūha Sam 349] —suvauʃ3ho/vāhāʃ343i/ vāʃ234idoʃ6hāi// (elision) - suvau ʃ3hovāhāʃ343irvāʃ234 — (non-elision).

स्वर्विदा नार्मेधे ॥ ३३ ॥

In the Nārmedhasāman [Ūha Daśa 17], there is *atihāra* of *visarga* in the case of *svarvidā* in the third *stotrīyā* - vāhāsūvā/āuhōhoʃ234vā//vāʃ234idā/ - (elision) vāhāsūvā āuhōhoʃ234vārvāʃ234idā/ - (non-elision).

न स्वे प्रत्यये ॥ ३४ ॥

Not so when followed by *sve* — e.g. in the Yauktāśvottara sāman [Ūha Sam 244] in the second *stotrīyā* - suvāʃ3/oi/suvāʃ2rdrʃ234śām (स्वर्द्दशम्)

सिष्ठत्रैशोकयोश्च । सिष्ठत्रैशोकयोश्च ॥ ३५ ॥

In the Pūrvavāsiṣṭhasāman [Ūha Kṣu 925], in the second *stotrīyā* and in the Traiśokasāman [Ūha Daśa 73], in the third *stotrīyā*, there is *lopa* of *repha* (change of *visarga*) in the case of *svaḥ* (siṣāsam) and *svaḥ* (*patiḥ*) respectively — [Ūha Kṣu 925] — suvāʃ34āuhōvā/siṣā; [Ūha Daśa 73] — sāuhoi/vāuhoi/pataʃ2i ......

PS VII Khaṇḍa 8 ends.

Khanda 9 beings

(The intervention of *y* and *v* in *sandhi*).

अवृद्धादिपदान्तात्स्वरे परे[१] यकारो व्यवधीयत उपदान्ताच्च वकारो
विकर्षे सर्वत्र तत्र चालोपः संधौ विरते लोपः ॥ १ ॥

There is the intervention of *y* when the word ends in *i* that is not *vṛddha* (is either short or long) and followed by vowel, and also there is the intervention of *v* when the word ends in *u* that is not *vṛddha*; when separated, in all *sāmans*. When there is *sandhi* there is non-elision, and in pause, there in elision [Ājātā and M. - The word पर in the *sūtra* indicates that there should not be similar vowel but other than that e.g. ābhi indrām/ābhivāyūm in the Pārthasāman [Ūha Sam 316] or, *pare* should be understood as not in the *ārcika* - e.g. in the Ṛṣabhaśākvarasāman [RG Daśa 15], māṇiyāʃ31uvāʃ23 or, only the vowel *ā* should be understood as the *para* vowel - e.g. in the Iṣovṛdhīyasāman [Ūha Daśa 99], second *stotrīyā* - sāntvāmārjāʃ2/tiā - or, it should be understood as elision due to being followed by two semi-vowels. It is stated that *y* and *v* after *vṛddha* syllable are elided when

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१ M. परग्रहणात् पर एव स्वरे न समानस्वरे । e.g. अभिइन्द्रा । अभिवायूमिति पार्थे; अथवा परे अनार्चिके यथा ऋषभशाक्वरे 'माणियाऽ३१उवाऽ२३'। अथवा आकार एव परे तद्यथा इषोवृधीये (Ūha Daśa 99) द्वितीयायां, सन्त्वामार्जाऽ२ । तिआ । अथवा द्व्यन्तस्थपरत्वाल्लोप। संयोगविकर्षपदान्तीयाविकर्षत्वात् तथा वृद्धात्परौ यवौलुप्तावित्यत्र विरते लोप एवेति सर्वत्र ग्रहणं । ....यथा आष्कारणिधने -(Ūha Sat 708)—नेश्शिप्रिं । येधाऽ२३४५साऽ६५६ः इति ॥ Ajāta and M. are similar. (The illustration given by M. 'माणिया' - etc. is not found in RG Daśa 15.).

in pause e.g. - in the Āṣkāraṇidhanasāman [Ūha Sat 708] - naśśipri/yandhā∫2345sā∫656ḥ.] (मन्दानाश्शिप्र्यन्धसः – शिप्री अन्धसः)

अबोधिया । त्रिवरूथं सुवस्तयाइ ॥ २ ॥

ābodhiyā - GGG 73.1. (अबोधि । अग्निः = अबोध्यग्निः); [abodhi+ā = abodhyā = abodhiyā - *y* intervenes in *sandhi.*] [trivarūthaṃsuvastayāi - (su+v+a+tayāi = suvastayāi) (GGG. 266.1); त्रिवरूथं स्वस्तये – PĀ-266] (त्रिवरूथंसुअवस्तयाइ । non-elision of *v* in *sandhi*).

एवं जातीयानि ॥ ३ ॥

Such illustrations should be found out in other *sāmans.* [Ajātaśatru on Sūtra 2 and 3 - the word (अवृद्ध) *avṛddha* is significant for, by it the two-*mātrā* form of even the short syllables is enjoined - e.g. in the *sāman* Trāsadasyava [Ūha Eka 488], third *stotrīyā* - ciyādhiyā∫23; or in the Payassasāman [RG Ahī 120], second *stotrīyā* - tuvāmviprāḥ tuvāmkavāiḥ. The separation of the word *upadāntācca* is meant to indicate the intervention even though the ending of the syllable *i* is in the midst of the word (*antaḥpadika*)—e.g. in the Ṛṣabhaśvākvarasāman [RG Daśa 15], second *stotrīyā* - hāerāyēmpāeviyā (*harim pavitre*), to avoid the word ending in *u.* e.g. in the Bārhadgira sāman [RG Daśa 12], second *stotrīyā*-vāsuā∫31uvā∫23. *Para* means not similar vowel or it may mean when *ā* follows. There is non-elision in *sandhi* and elision in pause but elision is seen in *sandhi* also and non-elision in pause.]

न प्रतीनि वर्ते ॥ ४ ॥

In the Abhīvartasāman [Ūha Sam 280], there is no intervention of *y* in the case of *pratīni* - ṇihaṁsyāpratīnie - (अप्रतीन्येक)

जठरेषूद्वत्कावत्रासिष्ठाभिक्रन्दार्केषु ॥ ५ ॥

In the *sāmans* Udvat-Bhārgava [Ūha Daśa 154], Kāva [Ūha Sam 338], Vāsiṣṭha [Ūha Kṣu 925], Vāyorabhikrandaḥ [Ūha Kṣu 928] and Dirghatamasah arkaḥ [RG Eka 80], there is no intervention of *v* in the third *stotrīyā,* in the case of *jaṭhareṣu* - [Ūha Daśa 154] — ṇojaṭhā rā∫23i/ṣūāviśā/; [Ūha Sam 338] ..... jaṭharāi/ ṣūāvāiśā∫2/; [Ūha Kṣu 925] — ṇo∫3jaṭha/reṣūāviśā/; [Ūha Kṣu 928] — jaṭhareṣuā∫1vā∫3iśā/; [RG Eka 80] — jaṭharēṣuā/viśāviśā/.

पृणक्तु महामित्रत्वाष्ट्रीवितेषु ॥ ६ ॥

In the Mahāvaiśvāmitra [Ūha Daśa 98], Tvāṣṭrīsāman [Ūha Kṣu 887] and in the Gaurīvita [Ūha Kṣu 893], there is no intervention of *v* in the case of *pṛṇaktu*— [Ūha Daśa 98] — ātvāpṛṇā/ktuindrāya∫2m; [Ūha Kṣu 887] — ātvāpṛṇā∫3hā/ktuindrāyā∫2m; [Ūha Kṣu 893] — ātvāpṛṇā∫3123/ktuī∫5ndriyām.

ये त्वामृजन्ति लौशशैखण्डिनयोः ॥ ७ ॥

In the Lauśa [Ūha Sam 304] and Śaikhaṇḍina [Ūha Kṣu 906] *sāmans* there is no intervention of *y* in the case of *yetvāmṛjanti* (ṛṣi) — Lauśadya-yetvāmṛjā/ tirṣisā∫23/; Śaikhaṇḍinayetvā∫3hoi/mṛjā∫3ho∫234/tirṣi.

अदर्शि श्रुध्ये ॥ ८ ॥

In the Śrudhyasāman [Ūha Prā 834] there is no intervention of *y* in the case of *adarśi* - pratyuvadā∫2rśi/āyatovā.

वृत्रेषु सप्तहे ॥ ९ ॥

In the Saptahasāman [RG Eka 91], there is no intervention of *v* in the case of *vṛtreṣu* - tvāmvṛtrāi/ṣūindrasāt/

द्व्यन्तस्थपरे तु लोपः ॥ १० ॥ यथा काष्ठासु नरस्त्वां काष्ठासु आर्वतः ॥ ११ ॥

But there is elision of *y* or *v* when two *antastha* (semi-vowel) syllables in conjunction follow. e.g. in the case of *kāṣṭhāsu*- in narastvām kāṣṭhā-suārvataḥ. In the Bhāradvājasāman [GGG 234.1], in the case of *suā*∫2rvataḥ, the two conjunct semi vowels *r* and *v* follow the vowel *ā*. Hence, there is elision of *v*. (su+ā+ṛvataḥ -here in *v* is elided.). In [Ūha Daśa 1] that is Āmahīyavasāman, third *stotrīyā*- there is the elision of *y* in the case of enāvā∫3iśvāniāryaā; Saindhukṣita [Ūha Eka 481]— niaryāā; Dhurāsākamaśvasāman [Ūha Sat 767] — niarya ā. [Ajātaśatru says — the commentator Bahūka explains this *sūtra* as *dvyantastha saṁyogapare* — i.e. when followed by two conjunct semi-vowels. But his teacher takes this sūtra as it is to establish cases of the following type — e.g. Kaulmalabarhiṣa [Ūha Daśa 182] — psū∫2 āntarā; Dairghaśravasa [Ūha Daśa 184] —[2]āpsuantarā; Ābhīśavādya [Ūha Daśa 186] —[1]āpsuāntarā; Revatīs [RG Daśa 17] — tiāyavā∫2ḥ; Vāravantīya [Ūha Kṣu 885] —jāntiāyā∫34; Dārḍhacyuta [Ūha Ahī 628] — mṛjantiā∫2yavāḥ. M reads sutra 11 as *vyākhyā*. He mentions the name Bābhraka as the commentator. He states that his teacher understands conjunction or non-conjunction. He gives the illustrations as follows. Iśovṛdhīyasāman [Ūha Daśa 99] — sāntvāmārjā∫/tiā; Saptahasāman [RG Eka 191] — tvāmkāṣṭhā/sūārvatāḥ].

स्तोभव्यवहिते त्वलोपो द्व्यन्तस्थपरे ॥ १२ ॥ यथाभीकषूक्तयोः ॥ १३ ॥

But there is no elision of *y* and *v* when the two semi-vowel syllables that follow are intervened by *stobha* as seen in the Ābhīka [Ūha Daśa 210] and Gauṣūkta [Ūha Eka 456] sāmans Ābhika - third *stotrīyā* - niyaū horyāā; Gauṣūkta - third *stotrīyā* - enāviśvāniyāu/ hāuhovā/ryaā. (12,13)

ऐटते त्वभ्यासे प्रत्यये ॥ १४ ॥

But in the Aiṭatasāman [Ūha Sat 766], in the third *stotrīyā*, there is the elision of *y* when the following syllable has repetition visvāni/ā∫3/na∫2ā∫234aūhōvā/ryā∫234ā.

वृद्धात्परौ य्वौ लुप्तौ ॥ १५ ॥

There is elision of *y* and *v* that follow the *vṛddha* vowel *ī* and *ū* coming at the end of the word.

तन्त्वा गिरः सुष्टुतयो वाजया∫२३न्ती आजिन्नगाइ । सुरो आ∫२३४ क्तूषुवा ॥ १६ ॥

एवंजातीयानि ॥ १७ ॥

[The following are the illustrations] as in *ti ā* of Āśvasāman [G.G 681] in regard to taṃtvāgiraḥ — suṣṭutayōvājāyā∫23ṁtī/ājinnagāi ..../ (*y* after *vṛddha* vowel *i* is elided) or in Tānvasāman [GGG 128.2] in the case of *ṣūā* in regard to - sūroā∫234ktū/ṣūā/ (*v* after *vṛddha ū* is elided).

एवंजातीयानि ॥ १७ ॥

And other illustrations of such types - e.g. Vāravantīyasāman [Ūha Pra 828]— śīāyā∫234tāi; Vāmadevya (Ūha Pra 831) —ādā∫3rśī∫3āyatāi;

न भूम्युच्चा संक्षारे ॥ १८ ॥

In the *sāman* Iḍānāṁsaṁkṣāraḥ [Ūha Ahī 578] beginning with uccāte, the consonant *y* though following the *vṛddha* vowel is not elided in the case of *bhumī*— divisadbhū∫3mī ∫3yādādāi (दिविसद्भूम्याददे)

स्वायुधोग्रे सिन्धूनां मरुतां धेनौ ॥ १९ ॥

In the *sāman* Marutāmdhenu [Ūha Sam 313], in the third *stotrīyā*, the consonant *v* following the *vṛddha* vowel *ū* is not elided in the case of *svāyudhaḥ* in the *stotriyā* based on the *ṛc* beginning with *agre sindhūnām* — sūvāyū∫234dhāḥ.

स्वास्वौशने ॥ २० ॥

In the Auśanasāman [Ūha Daśa 4], based on its own *tṛca*, in the second *stotrīyā*, the consonant *v* is not elided following the *vṛddha* vowel *ū* - *sūvā*. (स्वायुधः = सु+आयुधः)

स्वश्वो न किष्टद्रथायां प्रियासितयोः ॥ २१ ॥

In the Vāsiṣthapriyasāman [Ūha Daśa 81] and in the Āsitasāman [Ūha kṣu 886], based on the *ṛc* beginning with *na kiṣṭavadrathītaraḥ*, there is no elision of *v* following the *vṛddha* vowel *ū* in the case of *svaśvaḥ* - [Ūha Daśa 81] — *sūvāō*∫234vā; (Ūha Kṣu 886) — nākā∫2iḥ∫sūvā∫2.

मदेष्वस्येदिन्द्रायाःष्कलदासयोः ॥ २२ ॥

In the Pauṣkala [Ūha Daśa 10], *sāman* and in the Daivodāsasāman [Ūha Eka

484] in the third *stotrīyā* based on the *ṛc* beginning with *asyedindraḥ*, there is no elision of *v* following the *vṛddha* vowel *ū* in the case of *madeṣu* (मदेष्वामदेषु+आ ।) - (Ūha Daśa 10) — dāiṣūʃ234vā; (Ūha Eka 484) — māde/ṣūʃ3vā.

यज्ञाय सन्तु सर्वत्र ॥ २३ ॥

There is no elision of *v* following the *vṛddha* vowel *ū* in the case of *yajñāya santu* in all sāmans - e.g. In the Śyāvāśvasāman [Ūha Daśa 11] in the third *stotrīyā* - yājñāyāsāntūʃ3vāʃ3; (यज्ञाय सन्त्वद्रय:); Ākupāra - (Ūha Ahī 621) — yājñāyasāʃ23// tūʃ23vāʃ31/ etc.

बृहद्वात्सप्रवैराजपदनिधनशुद्धीयवर्जम् ॥ २४ ॥

Excluding the *sāmans* Bṛhat [RG Sam 61], Vātsapra [Ūha Kṣu 898], Vairūpa [RG Kṣu 190] and Padanidhanaśuddhāśuddhīya [Ūha Kṣu 616]. [i.e. in the case of *yajñāya santu* occuring in the third *stotrīyā* of these *sāmans*, there is the elision of *v* after the *vṛddha* vowel *ū* - Bṛhat- tūʃ2ādrāʃ234/yaḥ/ (*v* is elided); Vātsapra - tū/ādrayō/; Ṛṣabha-Vairāja-yājñāyasa/ tū/ādrayāḥ; [Ūha Kṣu 616] .... sāʃ3/ tūʃ2/ādrā ....

नदीषु प्रिय:सूनायां यौधाजयद्वैगण्वतरेषु ॥ २५ ॥

There is no elision of *v* following the *vṛddha* vowel *ū* in the case of *nadīṣu*, in the *sāmans* Yaudhājaya [Ūha Daśa 33], Dvaigata [Ūha Sam 690] and Kaṇvarathantara [Ūha Kṣu 875], in the third *stotrīyā* based on the *ṛc* beginning with *priyaḥ sūnuḥ* (pragātha). (Ūha Daśa 33) — *ṣūvāʃ2̂*; (नदीषु+आ।); (Ūha Sam 690)— *ṣūʃ2̂*vā, [Ūha Kṣu 875] — nādīṣūʃ234vā.

धर्तायां कावंवासिष्ठाभिक्रन्देषु ॥ २६ ॥

In the *sāmans* Kāva [Ūha Sam 338], Vāsiṣtha [Ūha Kṣu 925], and Vāyorabhikrandraḥ [Ūha Kṣu 928], in the first *stotrīyā*, based on the *ṛc* beginning with *dhartā*; there is no elision of *v* in the case of *nadīṣvā*— Kāva - nādāʃ2iṣūʃ5vāʃ656; Pūrvavāsiṣtha - nadāʃ3iṣū ʃ5vāʃ656; Vāyorabhikrakrandaḥ-nādāʃ3iṣūʃ5vāʃ656.

सुतेषु त्वयाभूषायां माधुच्छन्दसमानवयो: ॥ २७ ॥

In the sāmans Mādhucchandasa [Ūha Daśa, 44] and Mānavottara [Ūha Daśa 707], in the *stotrīyā* based on the *ṛc* beginning with *tvayābhūṣanti* (*pragātha*), there is no elision of *v* in the case of *suteṣu indra*— [Ūha Daśa 44] - sūtāiṣuvā; (Ūha Daśa 707) — sūtāiṣūʃ23vāʃ3i.

द्युम्नी प्रमँहिष्ठीये ॥ २८ ॥

In the Pramaṁhiṣṭhīyasāman [Ūha Daśa 65], in the second *stotrīyā* there is no elision of *y* in the case of *dyumnī* (द्युम्न्याहुत:) dhōdyūmnīʃ3yāʃ31.

वनेष्वर्षा सोमायां शाकलवार्शसन्तनिवर्णहरेषु ॥ २९ ॥

In the *sāmans* Śākala [Ūha Daśa 83], Vārśa [Ūha Daśa 84], Santani [Ūha Sam 275], Śākvaravarṇa [RG Sam 34] and Vārṣāhara [RG Eka 73], in the first *stotrīyā* based on the *ṛc* beginning with *arṣāsoma*, there is no elision of *v* in the case of *vaneṣu* — Śākala - ṣū[2]∫345vo∫6hā[5], Vārśa - ṣū[1]∫2vâ[3]∫234aū[5ra]hō[ra]vā; (वनेष्वा - Santani - sū[3]∫234vā[5]; Śākvaravarṇa - vā[1]nā[2]∫1ṣū ∫3vā; Vārṣāhara - *ṣū*[1]∫*2vā*[2]∫234aū[5ra]hō[ra]vā.

Prapā. VII Khaṇḍa 9 ends.

VII Khaṇḍa 10 begins —

पृष्ठेषु सुज्ञाने ॥ १ ॥

In the Sujñānasāman [Ūha Sam 282] in the third *stotrīyā*, there is no elision of *v* in the case of *pṛṣṭhṣu* (पृष्ठेष्वैरयत्) - pṛ[2]ṣṭhe[ra]ṣū[1]∫vā∫2i. [M — वृद्धादपि परौ यवौ न लुप्येते इत्येष एवार्थ:] (*y* and *v*, eventhough coming after *vṛddha* syllable are not elided.)

स्वाध्य: सोमा: पवन्तायां वितमधुनिधनान्धीगवषेधज्ञीयेषु ॥ २ ॥

In the *sāmans* Gaurīvita [Ūha Daśa 114], Madhuscunnidhana [Ūha Daśa 115], Āndhīgava [Ūha Ahī 609], Niṣedha [Ūha Ahī 610], and Yajñāyajñīya [Ūha Kṣu 903], in the first *stotrīyā* based on the *ṛc* beginning with *somāḥ pavante*, there is no elision of *v* in the case of *svādhyaḥ* (su/ādhyaḥ) — (Ūha Daśa 114) — *s[1]ūvā[2]dhiyā[2]*∫3123ḥ; [Ūha Daśa 115] —*s[1]ūvā[2]dhiyā[2]*∫3ḥ; (Ūha Ahī 609)—*s[1]ūvā[2]*∫3uvā[2]// dhī∫2yā[1]ḥ; (Ūha Ahī 610) — *s[1]ūvā[2]*∫3dhi[4]yā[5]ḥ; (Ūha Kṣu 903) — *s[1]ūvā[ra]*dhiyassuvā∫2rvi[3]dā[2]u.

संवरणेषु प्रबोधियायां प्रवल्लौशसारथ्यपामीवेषु ॥ ३ ॥

[M and Simon .... मीवेषु]

In the *sāmans* Pravadbhārgava [Ūha Daśa 127], Lauśādya [Ūha Sam 273], Yajñasārathi [Ūha Ahī 657] and Indrasya apāmīvam [Ūha Kṣu 927], in the second *stotrīyā* based on the *ṛc* beginning with *pravodhiyaḥ*, there is no elision of *v* in the case of *saṁvaraṇeṣu* (संवरणेष्वक्रमु:) — (Ūha Daśa 127) — sā[2]ṁva[1]raṇāi/ ṣū∫2vā[1]kramūḥ//; (Ūha Sam 273) — saṁvaraṇāi∫23i/ṣū[4]∫3vā[2]krā[3]mū[5]ḥ//(Ūha Ahī 657) — sā[2]ṁvārā[3]∫234ṇā[5]i/ṣū[1]vā[2]krā[1]mū[2]∫3h/; (Ūha Kṣu 927) — sā[2]ṁvaraṇā∫3iṣū[4]∫3 vā[2]krā[3]mū[5]ḥ. [Ajāta, Nānā and Śiv — मीवसु ।]

वसूनि पवमानरुचायां विशीये ॥ ४ ॥

In the Viśovisīyasāman [Ūha Daśa 170], in the second *stotrīyā* based on the *ṛc* beginning with *pavamanarucā*, there is no elision of *y* in the case of *vasūni* — vā[3]∫234sū[5]/ hū[1]mmā/nī[2]∫3yā[2]∫3/vā[1]∫234iśā/ (वसूनि आविश)

मर्त्येषुदानायवार्याणां लेयश्रायन्तीययोः ॥ ५ ॥

In the Kāleyasāman [Ūha Eka 417] and Śrāyantīyasāman [Ūha Kṣu 936], in the third *stotrīyā* based on the *ṛc* beginning with *dānāyavāryāṇām* — there is no elision of *v* in the *case* of *martyeṣu* (मर्त्येष्वा) — mārtiye/ṣūʃ3vā / (Kāleya); tiyāiṣūʃ1 vāʃ2// (Śrāyantīya).

कविमिवायां चौशने ॥ ६ ॥

And in the Auśanasāman also [Ūha Daśa 171] in the second *stotrīyā* based on the *ṛc* beginning with *kavimivā*, there is no elision of *v* in the case of *nimartyeṣu* (नि मर्त्येष्वादधुः) - nimārtīʃ3yeʃ3/*ṣūvā*ʃ23hāʃ343i/

व्यश्नुहि संक्षारे ॥ ७ ॥

In the *sāman* Iḍānāṁ saṁkṣāraḥ [Ūha Daśa 179], in the third *stotrīyā*, there is no elision of *y* in the case of *vyaśnuhi* - prāvamānāʃ3vīʃ3yāśnūhī. [वि अश्नुहि]

पिबात्वस्य वर्ताभिनिधनयोः ॥ ८ ॥

In the Abhīvartasāman [Ūha Sam 257] and in the Abhinidhana Kāṇvasāman [Ūha Kṣu 931] in the third *stotrīyā*, there is no elision of *v* in the case of *pibātvasya* - [Ūha Sam 25] — pibāʃ3tūʃ3vāsyagirvaṇovā; [Ūha Kṣu 931] — pāibā/tūʃ234vā.

अवन्त्यस्य सामराजे ॥ ९ ॥

In the Sāmarājasāman [Ūha Sam 263] in the second *stotrīyā*, there is no elision of *y* in the case of *avantyasya* - āvāʃ3ntīyā/syā ..../ (अवन्त्यस्य पवितारम्)

स्वस्तये दविद्मीये ॥ १० ॥

In the Yajñāyajñīyasāman [Ūha Pra 811] based on the *tṛca* beginning with *davidyutatyā*, in the third *stotrīyā*, there is no elision of *v* in the case of *svastaye*— sūʃ3vāstāʃ3yāi.

दीया ज्ञीये ॥ ११ ॥

In the Yajñāyajñīyasāman [Ūha Ahī 630], in the first *stotrīyā*, there is no elision of *y* in the case of *dīyā* (इन्द्रस्य हार्द्याविशन् = हार्दि+आविशन्) syāʃ32hā/ dīyāviśanmanāʃ2iṣibhāu.

स्वाहुतः सदुद्रवायां वारदेव्ययोः ॥ १२ ॥

In the Vāravantīya [Ūha Prā 827] and Vāmadevya [Ūha Prā 830] *sāmans*, in the third *stotrīyā*, based on the *ṛc* beginning with *sadudravā* there is no elision of *v* in the case of *svāhutaḥ* — (Ūha Prā 827] — *sūvā*hūʃ234tāḥ; [Ūha Prā 830] — sāʃ5du//dravāʃ3tsū ʃ3vāhutāḥ.

बृहति च गीथे ॥ १३ ॥

And in the Bṛhatsāman [RG Prā 145], in the third *stotrīyā*, in the *udgītha* there

is no elision of *v* in the case of *svāhutaḥ*-[1]suvāhū∫234tāḥ. [The word *udgītha* is significant; for in the second *stotrīyā*, in *upadrava*, we have — [5]tsū∫2āhū∫234].

दीर्घवृद्धोपहितः इपदान्त आइभूतोऽकाराकारयोः प्रत्यययोः संधौ यकारमापद्यते गतिर्विरते ॥ १४ ॥

वायख्यद्रोऽ३१२३ । पवमानाभिऽ३यार्षाऽ३साइ ॥ १५ ॥

The vowel *i* coming at the end of a word, preceded by *dīrgha* and *vṛddha* syllables and has become *āi*, when followed by *a* or *ā* becomes *y* in *sandhi* and has *gati* (i.e. *āi*) at the pause.

e.g. vāyakhyadrō∫3 — Madhuścyunnidhana - [Ūha Sat 797]. [vi+akhyat; when *i* becomes *dīrgha* or *vṛddha*, we have *vāikhyat* and with *sandhi* the form would be *vāyakhyāt*. (*vyakhyad rodasī*) — (M - in the Gaurīvita based on the *ṛc* beginning with *ayampūṣā* [Ūha Daśa 48] - vāyakhyadro∫3123]; Kaṇvarathantara [Ūha Sat 752] - pāvāmānā/bhā∫3yārṣā∫3sāi (pavamāna/abhi/arṣasi/)[1].

एवंजातीयानि ॥ १६ ॥

Such illustrations should be known from the *sāmans*.

नार्षसि पुनानायां यथा गौङ्गवाभीवर्तयोः ॥ १७ ॥

In the Gauṅgava [Ūha Daśa 125] and the Abhīvarta [Ūha Sam 315] *sāmans* in the *stotrīyā* based on the *ṛc* beginning with *punānā*, there is no *y* of *gati* in the pause in the case of *arṣasi* in Gauṅgava and in *sandhi* in Abhīvarta — [Ūha Daśa 125] — ṣāsāi/āratnadhā .... [.... अर्षसि । आ रत्नधा .... ॥ (विरामे न गतेर्यकारः) — in the pause *i* does not become '*y*']; [Ūha Sam 315] — noārṣā∫1sā∫2i/āratnadhā ... [सन्धौ न गतेर्यकारः — in sandhi *i* does not become *y*]

भवीयसी प्रमंहिष्ठीये ॥ १८ ॥

In the Pramaṁhiṣṭhīyasāman [Ūha Daśa 65], in the third *stotrīyā* there is no *y* of *gati* in *sandhi* in the case of *bhavīyasī* — [3]yā∫234sāi/ācchaaū∫3hō/ (भवीयस्यच्छा).

अर्चन्त्युद्वंशपुत्रे ॥ १९ ॥

In the Udvaṁśaputrasāman [Ūha Daśa 120], in the second *stotrīyā*, there is no *y* of *gati* in the case of *arcanti* in *sandhi* — ārcā/tāarka .... [अर्चन्त्यर्कम्]. There is elision of *gati*.

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1. Ajāta - according to Bahūkabhāṣya there is *bhogayakāra* but our teacher says that the author has himself stated the scope of *bhoga* (PS 7.10.28) — एकारादः काराच्च भोगः । Bhoga is not spoken of even in the case of the *aukthikās*, in the regard to *ī*. Ajāta — भुक्तं पूर्वस्थानं भजते इति भोगः । औक्थिकानामपि नैव इकारात् भोग उक्तः ।

विश्वान्यर्य । आ पर्णैटतबोधीयर्षभेषु ॥ २० ॥

In the *sāmans* Aiḍasauparṇa, [Ūha Eka 512], Aiṭata [Ūha Sam 766], Jarābodhīya [Ūha Eka 428] and Ṛṣabhapavamāna [Ūha Eka 455], in the third *stotrīyā* there is elision of *gati* and in *sandhi* there is no *y* of *gati* in the case of *viśvānyarya ā*- [Ūha Eka 512] — *nāāryā* ʃ234ā-nāa elision of gati; no *y* of gati in *sandhi*; [Ūha Sam 766]— nāʃ2āʃ234aūhōvā/ - nāa (elision of *gati*, no *y* of *gati* in *sandhi*) - [Ūha Eka 428] — *nāāryaā* -/ nāa elision of gati, no *y* of *gati* in *sandhi*; [Ūha Eka 455] — nāāʃ2ryāʃ234ā - nāa - elision of gati, no *y* of *gati* in *sandhi*.

इन्द्रा यच्छन्ति स्रुचश्चरन्ति नैपे ॥ २१ ॥

In the Naipātithasāman [Ūha Daśa 155], in the third *stotrīyā* there is no elision of *gati*, and no *y* of *gati* in *sandhi* in the case of Indrāyacchanti [Ūha Kṣu 933] and in the second *stotrīyā* in the case of *srucaścaranti* — Naipātitha - third *stotrīyā* - tāʃ2āʃ234aūhōvā (इन्द्रायच्छन्त्यागहि); second *stotrīyā* - tāʃ2āʃ234aūhōvā/ (स्रुचश्चर न्त्यधरे)

दधि यज्ञीयक्रौञ्चयोः ॥ २२ ॥

In the Yajñāyajñīya [Ūha Kṣu 903] and Krauñcādya [Ūha Kṣu 614], sāmans, in the second *stotrīyā*, there is no elision of *gati* and no *y* of *gati* in *sandhi*, in the case of *dadhi*- (दध्याशिरः) - [Ūha Kṣu 903] — dā/dhāʃ3āśāʃ3irāḥ; [Ūha Kṣu 614]— dāʃ3/dhā āʃ3śā ʃ5irāʃ656ḥ.

स्यश्विनोर्बोधीये ॥ २३ ॥

In the Jarābodhīyasāman [Ūha Sam 721] in the third *stotrīyā* in the case of *syaśvinoḥ* (उतसखास्यश्विनोः) there is no *y* of *gati* in *sandhi* and there is no elision of *gati*— sāaśvinoḥ.

अधाह्यग्ने कमश्वे ॥ २४ ॥

In the Sākamaśvasāman [Ūha Prā 826], in the second *stotrīyā* there is no elision of *gati* and no *y* of *gati* in *sandhi* - ādhāhāʃ3āgnē ..../ (अधा/हि/अग्ने)

स्यन्तमासहोदैर्घर्षभयोः ॥ २५ ॥

In the *sāmans* Sahodairghatamasa [Ūha Kṣu 871] and Vairājarṣabha [RG Kṣu 168], there is no *y* of *gati* in *sandhi* - [Ūha Kṣu 871] — kṛṣvāduvāṁsā/antamāʃ31; (दुवांस्यन्तमा) [RG Kṣu 168] — sāʃ3ānta.

वराणि ज्ञीयश्यावाश्वयोः ॥ २६ ॥

In the *sāmans* Yajñāyajñīya [Ūha Kṣu 899] and Traiṣṭubhaśyāvāśva [Ūha Kṣu 905], in the third *stotrīyā*, there is *y* of *gati* in *sandhi* in the case of *varāṇi*- [Ūha Kṣu 899] — rāṇāʃ23ā/ (इमा/अवराणि/आ) elision of gati; [Ūha Kṣu 905] — rāṇāʃ2i/ ātiṣṭhā.

एकारे च यकारं [1]यामोद्वतोर्गतिमांश्च पदान्तः संधौ यलोपो विरते ।
रमताइये/२३/स्यापराइये/२३/ त्रमताइये/२३ ॥ २७ ॥

When followed by *e*, the vowel *i* coming at the end of the word has *gati* and becomes *y* in *sandhi*; and there is the elision of *y* in the pause; in the *sāmans* Aiḍayāma and Udvadbhārgava—e.g.-ramatāiye∫23/syāparāiye∫23/tramatāiye∫23

In the Aiḍayāmasāman [Ūha Ahi 676] — rāmatāiye∫23/ē∫3 (first *stotrīyā*) - [वारमत्येष्यव्ययम् - (वारम् । अति । एषि । अव्ययम् ।] The vowel *i* in *ati* that is dīrgha-vṛddha becomes *āi*; when followed by *e*, *i* becomes *y*. Thus-ramatāiye∫23. The end of the word has *gati*.

Udvadbhārgava [Ūha Kṣu 913] — third *stotrīyā* - *trāma tāiye23*/ti .... [पवित्रमत्येति । [पवित्रम् । अति एति ।] — Aiḍayāma [Ūha Ahī 676], third *stotrīyā* - syāparāiye∫23/ ऍऽ३/स्या पर्येषि (परि एषि).

एकारादःकाराच्च भोगः ॥ २८ ॥

The *bhoga y* takes place after *e* and *aḥ*. As it resorts to the position eyoyed first it is called *bhoga*. e.g. Sākamaśvasāman [Ūha Daśa 15] — sayā∫23ḥā∫343i (Ārcikavardhā-saindubhiḥ - vardhāse; *se* by *samadhyamayavārum* — āyā; by *ramadvam*, elision of *y* so we get vardhāsaindubhiḥ. In the chant, there is *y* which is *bhoga* ya. Then ultimately, the form is sayā∫23ḥ ā∫343). [Ajāta - samadhyamayavāyām].

aḥ Śrautarṣasāman [GGG 4.1] — krāyāhūtaḥ; in the Ārcika, we have śukraḥāhutaḥ. By 'asthādyam' — asthāt paro visarjanīyaḥ yakāramāpadyate. Then by 'ramadhyam', the *y* is elided in the chant. There is *bhoga y* after *aḥ*.

क्वचिदिकारात् ॥ २९ ॥

Sometimes the *bhoga y* takes place in the case of *i*. [GGG 193.2] — rāyāya∫23gne ... (rāyeagne)

ओवौकारयोरेकीभावे लोपः ॥ ३० ॥

In the case *ovā* and *āu* being combined, there is the elision of the vowel and the consonant — e.g. Jarābodhīyasāman [Ūha Ahī 537], second *stotrīyā* - sānomahovā - here in the combination of *ovā*, there is the elision of *ā* and *n* [सनो महाँ अनिमानो]; Mārgīyava [Ūha Ahī 538] — third *stotrīyā* - kūvāuhovā (in this in the conjuction of *ovā* and *au* there is the elision of *t* and *i*. (*Kuvit*); Sometimes in the

1. Dīpa — इपदान्तो दीर्घवृद्धोपहितः आइभूतः । तत एकोरच प्रत्यये गतिर्यकारमापद्यते । ततः पदान्तो गतिमान् भवति ।

In Sūtra 14 — दीर्घवृद्धोपहितः = दीर्घो जातः । ततो वृद्धो जातः ।

union of *ovā* and *au* after *i* there is no elision of *i* — e.g. Vāmadevyasāman [Ūha Daśa 222], third *stotrīyā* - yāntyaūhoʃ3/; Vāmadevya [Ūha Eka 381] — ētyaūhoʃ3 - here there is no elision of *i* and *t*. (In this case, the vowel *i* is not elided in the midst of *t*). Prapā. VII Khaṇḍa 10 ends.

Khaṇḍa 11 begins

The state of becoming *ā*

वृद्धमन्तःपदे तालव्यमा भवति हादौ स्तोभे प्रत्यये ॥ १ ॥

[By the sūtra, the *tālavya* vowel, i.e. *i, ī, e, āi* become āi (PS 3.1.1); when *tālavya* becomes *āi*, the *tālavya* in the midst of the word, becomes ā when followed by the *stobha* beginning with *ha*]

प्रतिभागं । नदाऽ३हाऽ३इ । पप्रीऽ२म्वयममृतम् । जाताऽ२३वा । हुम्माइ ।
महाहस्तीदक्षाऽ२३ होइ ॥ २ ॥

Saubhara [Ūha Eka 388] — pratibhāgam/nadāʃ3hāʃ3i (nadīdhimaḥ); Yajñāyajñīya [Ūha Daśa 14] — paprīʃ2mvayamamṛtam/jātāʃ23vā/hummāidā-ʃ32sām. (jātavedasam); Rātryākūpara [Ūha Daśa 24] — mahāhastīdakṣāʃ23hoi (dakṣiṇena)

एवंजातीयानि ॥ ३ ॥

Such illustrations should be known from the other sāmans [M. and Śiv cover sūtra 2 and 3 in the commentary].

न हिन्वि तवद्यौरिन्द्रायां सौभरे ॥ ४ ॥

There is no becoming *a* in the Saubharasāman [Ūha Eka 519], in the second *stotrīyā* based on the *ṛc* beginning with *tavadyauḥindra*, in the case of *hinvinvāʃ2irāʃ*234aūhovā (*hinvire*) - there is *gati* in *nvi*.

अचिक्र मृज्यमानायां रन्ध्रोत्तर-वाजजिन्मन्तेषु ॥ ५ ॥

In the *sāmans* Aukṣṇorandhrottara [Ūha Daśa 103], Vājajit [Ūha Daśa 104] and Samanta [Ūha Sam 288] based on the *tṛca* beginning with *mṛjyamānaḥ* there is no becoming *ā* in the case of *ci* of *acikra* (vṛṣo acikradat) —

Aukṣṇorandhrottara and Aiḍaaukṣṇorandra - vārṣoacāʃ3i/hāʃ3hāi/; Vājajit - ācāʃ2ihoi/ Samanta - vṛ/ṣo āʃ23cāʃ3i/hovāʃ3hoi.

इव दुहानायां पृश्निमन्तयोः ॥ ६ ॥

In the *sāmans* Bharadvājasya Pṛśni [Ūha Sam 333] and Samanta [Ūha Eka 515], in the *stotrīyā* based on the *ṛc* beginning with *duhāna*, there is no state of becoming *ā* in the case of *iva* (शकुना इव) - [Ūha Sam 333] — śakūnāʃ1ā23*i*/ hovāʃ3hāi/vā ...; [Ūha Eka 515] — śa/kūnāʃ23ā3i/hovāʃ3hāi/vapā .....

गायन्तित्वायां च त्वाष्ट्रीसाम्नि ॥ ७ ॥

And also in the Dvirabhyāsa Tvāṣṭrīsāman [Ūha Kṣu 890] based on the *tṛca* beginning with *gāyanti tvā*, there is no state of becoming *ā* of *i* in the case of *udvaṁśamiva* - [4]udvā/sāmāʃ3i/hāʃ3hā/vāyā ..../

कनि तिस्रोवाचायां सैन्धुक्षितौशनयोः ॥ ८ ॥

In the *sāmans* Aiḍa Saindhukṣita [Ūha Ahī 592] and Auśana [Ūha Sat 769], in the first *stotrīyā* based on the *ṛc* beginning with *tisrovācaḥ*, there is no state of becoming *ā* in the case of *kani* - kānāʃ3ihāi - [Ūha Ahī 592] — kānāʃ23ihāʃ343i - [Ūha Sat 769].

संहिते त्वा भवति ॥ ९ ॥

But in the Saṁhitasāman [Ūha Sam 329] there is the becoming of *ā* in the case of *kani* in the first *stotrīyā* - (कनिक्रदत्) - kānāʃ23/hāuvāʃ3/krāʃ234dāt/

वारे सर्वत्रान्तः पदं ना भवति ॥ १० ॥

In the Uttaravāravantīyasāman [Ūha Eka 507], there is no becoming of *ā* in the midst of word, in all cases - [Ūha Eka 507] — first *stotrīyā*-āgnā āʃ234ihāi / the ...... (अग्ने । इत्था); third *stotrīyā* - bhūvānnāʃ234ihōi/ (भुवत् / ने मानाम्)

स्वास्वा भवति निमर्त्यात् ॥ ११ ॥

In the Vāravantīya sāman [Ūha Eka 491] in its own *tṛca*, in the third *stotrīyā*, there is the becoming of *ā* in the case of *nimartyāt*- (ni/mar/iyāt) nimārtāʃ234hāi/ (There is ābhāva in *rti*] - yādaghā ..../

वने विष्णव इत्येतौ शब्दावर्षासोमायां शाकले ॥ १२ ॥

In the Śākalasāman [Ūha Daśa 83] based on the *tṛca* beginning with *arṣā/soma*, there is no becoming of *ā* in the first and second *stotrīyās*, in the case of *vane* and *viṣṇave* respectively - first *stotrīyā* - yanāuvānāʃ23i/hum/ṣū ...... / second *stotrīyā* - ārṣantūvāʃ23i/ hum/ṣṇā ....

वरिवः सन इन्द्रायां कौत्से ॥ १३ ॥

In the Aiḍakautsasāman [Ūha Kṣu 853] based on the *ṛc* beginning with *sa/naindrāya*, there is no becoming of *ā* in the case of *varivaḥ* - vārāʃ3ihāi/

पव्यध्वर्यो साके ॥ १४ ॥

In the sāman Dhurā-sākamaśva [Ūha Daśa 145], based on the *tṛca* beginning with *adhvaryo*, there is no becoming of *ā* in the case of *pavi* (*somam pavitra*) - sōmampavāʃ3i/ hāuʃ3hōʃ31/

सवीरायां वैश्वामित्रे ॥ १५ ॥

In the Vaiśvamitrasāman [Ūha Sat 757], in the third *stotrīyā*, based on the *ṛc*

beginning with *savīraḥ*, there is no becoming of *ā* in the case of *vi* of *hariḥ pavitre* - h[1]ā[2]riḥpav[1]ā[2]ʃ23 ih[2]āʃ3i/

डिनद्वितीयायाम् ॥ १६ ॥

In the Śaikhaṇḍinasāman [Ūha Kṣu 906] in the second *stotrīyā*, there is no becoming of *ā* in the case of *vi* of *pavitre* - p[3]av[2]āʃ3ih[1]oʃ234i/

त्वां रिहन्तीत्यत्र च त्वाष्ट्रीसाम्नि ॥ १७ ॥

In the Dvirabhyāsa-Tvāṣṭrīsāman [Ūha Sam 308], in the second *stotrīyā*, based on the *ṛc* beginning with *tvām rihanti* also there is no becoming of *ā* in the case of *vi* of *harim pavitre* - h[4][5]arim/p[3]av[2]āʃ3i/h[2]āʃ3h[2^]āi/

रभि सुषावसोमायां रौरवे ॥ १८ ॥

In the Rauravasāman [Ūha Sam 373], in the second *stotrīyā*-, based on the *ṛc* beginning with *suṣāva soma*, there is no becoming of *ā* in the case of *surabhi* — [1]ādabdhassurabhā ʃ23ih[2]āi/

रहस्ये च संकृतिनि ॥ १९ ॥

In the Rahasyagāna, in the *sāman*, Saṁkṛti [RG Daśa 24], also (in the third *stotrīyā*), there is no becoming of *ā* in the case of *i* of *surabhi* - bdh[2]ass[1]urabhāʃ23ih[1]oʃ23/

गौशृङ्गे स्वर्विदः ॥ २० ॥

In the Gauśṛṅgasāman [Ūha Kṣu 919], in the third *stotrīyā*, there is no becoming of *ā* in the case of *i* of *svarvidaḥ* - s[1]uʃ2v[1]arvāʃ2i/hāʃ2[1]ūuvāi/d[ra]o ..../

सुम्नेषु मानस्तरभीत्यत्र जमवर्तषेधयो: ॥ २१ ॥

In the *sāmans* Jamedagneḥ - abhīvartaḥ [Ūha Sat 715], and Niṣedhaḥ [Ūha Eka 511], in the third *stotrīyā* based on the part of the *ṛc* beginning with *mānastarabhimātaye*, there is no becoming of *ā* in the case of *e* of *sumneṣu* - [Ūha Sat 715] — [2]ra [1]ān[a]ass[2^]ūmnāʃ23i/hā/; [Ūha Eka 511] — [1]ān[2]āʃ3ss[4]ūmn[5]āi/h[2^]ā/h[3]oʃ234h[5]ā.

माशिवास: प्रहिन्वान इति च पूर्वे जनित्रे ॥ २२ ॥

In the Pūruajanitrasāman [Ūha Sam 365] also in the second *stotrīyā* and third *stotrīyā* respectively, there is no becoming *ā* in the case of *i* of *māśivāsaḥ* and *hi* of *prahinvānaḥ* - 2nd *stotrīyā* - m[1ra]āś[2]āʃ3ih[1]oi; 3rd *stotrīyā* - pr[1]ah[2]āʃ3ih[1]oi/

गीर्भिरुत्तरे ॥ २३ ॥

In the Janitrottarasāman [Ūha Ahī 542], in the middle *stotrīyā*, there is no becoming of *ā* in the case of *gī* of *gīrbhiḥ* (indram gīrbhiḥ) - [4]indramg[5]āi/h[1]oi/hoi/

श्रीणा हविषे प्रावाज्यक्षायाम् ॥ २४ ॥

In the Sauhaviṣasāman [Ūha Daśa 135], based on the *tṛca* beginning with

pravājyakṣāḥ, there is no becoming *ā* in the second *stotrīyā*, in the case of *śrī* of *śrīṇānaḥ* - g̃ōbhāiśśrā∫234ihāi.

भ्रवे जि पवमानस्य जिघ्नतायाम् ॥ २५ ॥

In the Gatanidhana-Bābravasāman [Ūha Daśa 178], based on the *tṛca* beginning with *pavamānasya jighnataḥ*, there is (in the first *stotrīyā)* no becoming of *ā* in the case of *ji* of *ajira* - ājā∫3ihāi.

चव्यधयदिमायामुत्सेधे ॥ २६ ॥

In the Utsedhasāman [Ūha Eka 525], in the third *stotrīyā*, based on the *ṛc* beginning with *adhayadime*, there is no becoming of *ā* in the case of *vi* of *imācaviśvā* - imācavā∫2i/ hā∫31uvā∫23/

हिन्वाभिसोमायां तनिभीशवयो: ॥ २७ ॥

In the Santani [Ūha Ahī 559] and in the Ābhīśavottara [Ūha Ahī 635] *sāmans*, in the third *stotrīyā*, based on the *tṛca* beginning with *abhisomāsaḥ*, there is no becoming of *ā* in the case of *hi* of *prahinvāna* - [Ūha Ahī 635] — prahāihāu/nvāna .../; [Ūha Ahī 635] — prā∫234hāi/nvāna .....

दीर्घनिषेधे पुरोजित्याम् ॥ २८ ॥

In the Niṣedhasāman [Ūha Eka 460] based on the *tṛca* beginning with *purojiti*, in the first *stotrīyā*, there is no becoming of *ā* in the case of *i* of *dīrgha* — sākhā∫3yōdāi/ hāhā∫234hā/gha ....

जम्भस्वरयोरनाभावस्तालव्यस्यान्त:पदिकस्य ॥ २९ ॥

In the Vārkajambha [RG Kṣu 161] and in the Prathamasvarasāman [RG Sam 45] there is no becoming of *ā* of the *tālavya* that comes in the midst of the word— e.g. (RG Kṣu 161), second *stotrīyā* - sāttvamnascāi/hāu (सत्त्वं नश्चित्र), third *stotrīyā* - rāthiyamāi/hāu/drā .... (रथ्यमिन्द्र); (RG Sam 45) — first *stotrīyā* - viśvānivāi/hāu/ duṣē ..... [In this way in the case of Vārkajambha and Prathamasvara (विश्वानि विदुषे) *sāmans*, illustrations should be seen.] [M — स्वरे प्रत्यस्मै प्रथमयो: । In the *Svarasāman*, beginning with ēprati ... in the first two *stotrīyās*, second *stotrīyā* - indraṃsūtai/ hāu/.

दीर्घशब्दस्त्वा भवति पुरोजित्यां जम्भे ॥ ३० ॥

In the Vārkajambhasāman [RG Ahī 114] in the first *stotrīyā*, based on the *ṛc* beginning with *purojiti* the word *dīrgha*, has become *ā* in the case of *dī* - sākhāyōdā/hāu/ghā .... (This is an exception to the above *sūtra*).

स्वरे चा भवति सहावाऽइन्द्रेत्येष शब्द आनस्ते गन्तुमत्सर इत्यत्र ॥ ३१ ॥

(This is also an exception) -

In the Dvitīyasvara [RG Sam 41] in the second *stotrīyā* there is the becoming of *ā* in the case of *i* of *indra* of *sahāvām indra* - [2]sa[ra]hā[1ra]vām *ā*/hoi .... / dra ..../

अवृद्धमप्या भवति ॥ ३२ ॥

The non-*vṛddha tālavya* also becomes *ā*, [When followed by *stobha* beginning with *ha*.] (in the following illustrations).

जिती-योदी क्रौञ्चे ॥ ३३ ॥

In the Aiḍa Tṛtīyakrauñcasāman [Ūha Sam 231], there is the becoming of *ā* in the case of *ti* of *purojiti* and *dī* of *sakhāyo dīrgha* - pu[4]ro[3ra]ji[4]tā[1ra]/ho[2]i/ ... *ti* is not *vṛddha*; sa[3]khā[4ra]yo[5ra]dā[ra]/ho[2^]/ ghā[3] ... (*dīrgha*); *dā*[ra] is not *vṛddha*.

षि षरितोषायां माधुच्छन्दसे ॥ ३४ ॥

In the Mādhucchandasasāman [Ūha Sam 245], there is becoming of *ā* in the case of *ṣi* of *paritoṣiñcatā* pa[3]ri[4ra]to[5ra]ṣā[ra]/ho[2^]i/.

वरिवः सन इन्द्रायां मार्गीयवे ॥ ३५ ॥

In the Mārgīyavasāman [Ūha Sat 793], in the second *stotrīyā*, based on the *ṛc* beginning with *sana indra*, there is becoming of *ā* in the case of the vowel *i* of varivovit .... va[1]rā[ra]/hā/ au[2]∫3ho[2^]i/vo[3]∫234vi[5]t.

जरि स्वारे पर्णे ॥ ३६ ॥

In the Svārasauparṇasāman [Ūha Eka 382], in the third *stotrīyā*, there is becoming of *ā* in the case of *i* of *avitā* jaritṝṇām—a[3]vi[45ra]tā jarā[ra]/hu[1]m/tṛ[3]∫234ṇā[5]m/

मदिन्तमदिष्ठनोगि हाविष्कृते ॥ ३७ ॥

In the Hāviṣkṛtasāman [Ūha Daśa 195], in the second *stotrīyā*, there is becoming of *ā* in the case of *di* of *madintamaḥ* [Ūha Eka 441] of *svādiṣṭhayā madiṣṭhayā* and in the case of *gi* of *parisvānogi* [Ūha Eka 585] — (Ūha Daśa 195)— tvā[2]msuto[ra] madā[ra]hā[ra]untāmāḥ; (Ūha Eka 441) — svā[2ra]diṣṭhayā[ra] madā[ra]hā[1]uṣṭhā[1]yā[2] // (Ūha Eka 585) — pa[2]risuvā[ra]no[ra]gā[ra]hā[ra]urā[1]iṣṭhā[2]ḥ // (parisvānogiriṣṭhaya).

यित्नवेऽश्विनोर्व्रतोत्तरे ॥ ३८ ॥

In the *sāman* Aśvinorvratottara [RG Prā 140], there is the becoming of *ā* in the case of *ve* of *sutāya mādayitnave* - [2]su[ra]tāyamā[ra]dayitnavā[ra] ho[1] hā[2]u //

PS VII Khaṇḍa 11 ends.

VII. Khaṇḍa 12 begins —

पदान्तश्चा भवति ॥ १ ॥

The *tālavya* coming at the end of the word becomes *ā* (in the following cases).

मातेऽग्ने तमद्यायां साकमश्वे ॥ २ ॥

In the Sākamaśvasāman [Ūha Prā 826], based on the *tṛca* beginning with *agne tamadya*, in the first *stotrīyā*, there is the becoming of *ā* in the case of *e* of *māte* - [1]ra mātā∫23hā∫343i/ (ṛdhyāmate).

ध्यै नौ वारोत्तरे ॥ ३ ॥

In the Vāravantīyasāman [Ūha Eka 491] in the *yoni* the *tālavya ai* becomes *ā* in the case of *vandadhyai* - vandā∫dhyā∫234hāi. [*vandadhyai agnim*].

ज्ञीये स्यन्दते कृण्वते चर्षणीरधीत् ॥ ४ ॥

In the Yajñāyajñīyasāman [Ūha Sam 318], in the second *stotrīyā* - there is the becoming of *ā* in the case of *te* of *syandate*, and in [Ūha Ahī 586] — in the case of *te* of *kṛṇvate*; in the third *stotrīyā*, there is the becoming of *ā* in the case of *ṇī* of *carṣaṇīḥ*; [Ūha Ahī 628] — in the third *stotrīyā*, there is the becoming of *ā* in the case of *dhī* of *adhīt*; [Ūha Ahī 668] — in the first *stotrīyā* there is becoming of *ā* in the case of *i* of *it* - [Ūha Sam 318] — second *stotrīyā* - [1]syandā∫23tā/hummāi; (Ūha Ahī 586) — 2nd *stotrīyā* - [1]kṛṇvā∫23tā/hummāi/, 3rd *stotrīyā* - [1]carṣā∫23ṇā/hummāi; (Ūha Ahī 628) — third *stotrīyā* - [1]āā∫23dhā/hummāi; (अनूषताधि त्रिपृष्ठ) (Ūha Ahī 661) — first *stotrīyā* - [1]viśvām∫23ā/hummāi/ (विश्वाऽइत्परि).

पर्षि हाविष्कृते वरिवोधायाम् ॥ ५ ॥

In the Hāviṣkṛtasāman [Ūha Eka 441] in the third *stotrīyā* based on the *ṛc* beginning with *varivodhātamaḥ*, there is the becoming of *ā* in the case of *i* of *parṣi* - parṣā∫2ho∫i.

तुव्यभीनः कौत्से ॥ ६ ॥

In the Aiḍakautsasāman [Ūha Daśa 164], in the first *stotrīyā*, based on the *ṛc* beginnning with *abhīnaḥ*, there is the becoming of *ā* in the case of *i* of *tuvidyamnam* - tuvā∫3hāi.

वृधेऽस्मान् पिबासुतायां पृष्ठजमवर्तयोः ॥ ७ ॥

In the Pṛṣṭha [Ūha Ahī 644] and Jamadagneḥ Abhīvartaḥ [Ūha Sat 715] sāmans, in the *stotrīyā* based on the *ṛc* beginning with *pibāsutasya*, there is the becoming of *ā* in the case of *e* of *vṛdhe asmān*-(Ūha Ahī 644)— [1]vṛdhā∫23hoiyā// [1ra]āsmāmā∫23vā// (Ūha Sat 715) — diyevṛdhā∫23/hāu/asmāmāvā∫23/

पवन्तेऽभि सोमायां मैधातिथे ॥ ८ ॥

In the Maidhātithasāman [Ūha Sam 368], in the first *stotrīyā*, based on the *ṛc* beginning with *abhi somāsaḥ*, there is the becoming of *ā* in the case of *te* of *pavante*— pavantā∫2ho∫1i.

निष्कृतं वरुणसाम्नि वृषो अचिक्रायाम् ॥ ९ ॥

In the Varuṇasāman [Ūha Daśa 105] in the third *stotrīyā*, based on the *ṛc* beginning with *vṛṣo acikradat*, there is the becoming of *ā* in the case of *ni* of *niṣkṛtam* - nanāʃ23hāi/ (pavamānaniṣkṛtam).

परीतायां च परिस्रव ॥ १० ॥ [अजात – परीतोषायां]

And in the Varuṇasāman [Ūha Eka 482] also based on the *tṛca* beginning with *parīto*, in the second *stotrīyā*, there is the becoming of *ā* in the case of *ri* of *parisrava* - parāʃ23hāi.

अधि सोम उष्वा वाम्रे ॥ ११ ॥

In the Vāmrasāman [Ūha Daśa 87] based on the *tṛca* beginning with *soma uṣ vāṇaḥ*, there is the becoming of *ā* in the case of *dhi* of *adhi* in the first *stotrīyā* - adhāhōʃ2i/

सुष्वाणायां चान्धीगवे ॥ १२ ॥

In the Āndhīgavasāman [Ūha Ahī 609] also, in the third *stotrīyā* based on the *ṛc* beginning with *suṣvānā*, there is the becoming of *ā* in the case of *dhi* of *adhi* - gorāʃ23dhā/ hummāʃ212/tvaā ..... / (गोः/अधि/त्वचि)

अभिप्रि ज्ञीये चोक्तः ॥ १३ ॥

In the Yajñāyajñīyasāman [Ūha Ahī 628] also, based on the *tṛca* beginning with *abhipriyāṇi* the becoming of *ā* in the case of *dhi* of *adhi* in the third *stotrīyā*, is spoken - tāāʃ23dhā/hummāi/trā .... (adhitripṛṣṭhaḥ)

कृपे स्वासु नैपे ॥ १४ ॥

In the Naipātitha sāman [Ūha Daśa 155] based on its own *tṛca* there is the becoming of *ā* in the case of *pe* of *kṛpe* in the second *stotrīyā* - *kṛpāʃ*23/hā/ aūhoʃ234hā (*kṛpe indra*).

विद इन्द्रसुतायामुद्वंशीये ॥ १५ ॥

In the Udvaṁśīyasāman [Ūha Sat 720] based on the *tṛca* beginning with *indra suteṣu*, there is the becoming of *ā* in the case of *de* of *vide* - vidāʃ2hoʃ1i/

मधुनिधने त्वचि सुष्वाणायाम् ॥ १६ ॥

In the Madhuścunnidhanasāman [Ūha Daśa 115], in the third *stotrīyā*, based on the *ṛc* beginning with *suṣvāṇāso*, there is the becoming of *ā* in the case of *ci* of *tvaci* - (चितानाः/गोः अधि/त्वचि/) citānāgoʃ3rādhitvacāʃ3/hāʃ3hā.

यित्नवे पुरोजित्याम् ॥ १७ ॥

In the above named [Ūha Sam 375] *sāman* starting with the *stotrīyā* based on the *ṛc* beginning with *purojiti*, there is the becoming of *ā* in the case of *ve* of *mādayitnave* - sutāyamāʃ3dāyitnavāʃ3/hāʃ3hā/

प्रते शैखण्डिने ॥ १८ ॥

In the Śaikhaṇḍinasāman [Ūha Kṣu 906] in the *stotrīyā* based on the *ṛc* beginning with *prataāśvini*, (प्र/ते/) there is the becoming of *ā* in the case of *te* of *prate* - prātāʃ3hoi/

पातवे नौ संहिते ॥ १९ ॥

In the Saṁhitasāman [Ūha Daśa 8], in the *yoni* there is the becoming of *ā* in the case of *ve* of *pātave* — yāʃ2pā/tavāʃ23/hāuvāʃ3/.

शस्तये तन्त्वामदायां संहिते ॥ २० ॥

In the Saṁhitasāman [Ūha Prā 841] in the third *stotrīyā*, based on the *ṛc* beginning with *tantvāmadāya*, there is the becoming of *ā* in the case of *ye* of praśastaye - prāʃ2śā/stāyāʃ23/hāuvāʃ3/

गविष्टयेऽभिद्यु च्यावने ॥ २१ ॥

In the Cyāvanasāman [Ūha Daśa 91] based on the *tṛca* beginning with *abhidyumnam*, in the third *stotrīyā*, there is the becoming of *ā* in the case of *ye* of *gaviṣṭaye* — gāʃ3vāʃ3i/ ṣṭāyāʃ23hāʃ343i.

दिवे त्वाष्ट्रीसाम्नोः सहस्रधारायाम् ॥ २२ ॥

In the Svāratvāṣṭrisāman [Ūha Ahī 593] and in the Dvirabhyāsa tvāṣṭrīsāman [Ūha Ahī 594] in the third *stotrīyā* based on the *ṛc* beginning with *sahasradhārah*, there is the becoming of *ā* in the case of *ve* of *dive dive* - Uha Ahī 593 — divāʃ3hoʃ234/vā/ Ūha Ahī 594 — divāʃ3hoʃ234/vā.

मादे नौ रेवतीषु ॥ २३ ॥

In the *sāman* Revatīs [RG Sam 63], in the *yoni*, in the first *stotrīyā*, there is the becoming of *ā* in the case of *sadhamāde* — sadhamādāʃ2/hāʃ31uvāʃ23/.

अतिध्यमायां महानाम्नीषु ॥ २४ ॥

In the *sāman* Mahānāmnīs [Araṇyagāna - Mahānāmnīparvan] in the middle *stotrīyā* there is the becoming of *ā* in the case of *ti* of *ati* (स नः स्वर्षदति) - sanaḥsvarṣadatāʃ23hoi.

[M — अति मध्यमायां; Śiv — अति ध्यमायां]

अभि श्यैते तदिदासतृतीयायाम् ॥ २५ ॥

In the Śyaitasāman [Ūha Eka 526], based on the *tṛca* beginning with *tadidāsabhuvaneṣu*, in the third *stotrīyā*, there is the becoming of *ā* in the case of *bhi* of *abhi* - (मधु। मधुना। अभि।) madhumadhūnāʃ3bhā/hummāi/.

Prapā. VII Khaṇḍa 12 ends.

PS VIII. 1 *Ābhāva*

यकारे च प्रत्यये वृद्धमन्तःपदे तालव्यमा भवति । यच्च यकारसंयुक्तं विकृष्टम् ॥ १ ॥

The *vṛddha tālavya* in the midst of a word becomes *ā* when followed by *ya* and the *stobha* beginning with *ha* and that which being in conjunction with *ya* is separated. [The use of *ca* indicates that the *stobha* beginning with *ha* also follows]. [M includes sūtras 2 and 3 in the व्याख्या of sūtra 1; Śiv includes them in sūtra 1].

स्तौषे मिश्रमिवप्राʃ२३याम् सोमांʃ२३म्विश्वाचाʃ२३या ॥ २ ॥

e.g. Auśanasāman [Ūha Daśa 171], staușē mitram/ivaprāʃ23yām; Here in the case of *iva priyam*, the vowel *i* of *pri* has become *ā*. [*i* is in the midst of the word *priya*, is *vṛddha* and followed by *ya*]. Yajñāyajñīyasaman [Ūha Sam 318], in the third *stotrīyā*, in the case of sōmāʃ2mvi/śvācāʃ23yā/hummāi/ [in the word *viśvācyā* i.e. *viśvāciyā*, *ya* is separated from the conjunct consonant and *vṛddha i* being followed by *ya* has changed into *ā*].

एवंजातीयानि ॥ ३ ॥

Such illustrations should be known (in other *sāmans*).

न रथ्यं महस्तवायां कण्वबृहति ॥ ४ ॥

[The exceptions to the rule mentioned in *sūtra* 1 are given hence forth]. In the Kaṇvabṛhatsāman [Ūha Kṣu 866], in the third *stotrīyā* based on the part of the *ṛc* beginning with *mahastavānaḥ*, there is no becoming of *ā* in the case of *thi* of *rathiyam* (*rathyam*) rathāiyāʃ1māʃ234/hāhoi.

रहस्ये च बृहति ॥ ५ ॥

In the Rahasyagāna, in the Bṛhatsāman [RG Daśa 5] also (there is no becoming of *ā* in the case of the syllable *thi* of *rathiyam* (rathyam) - third *stotrīyā* - sūvāmrathāi/yāmāʃ31i/.

नर्यः सनोहरीणायामित्यत्र त्रैते ॥ ६ ॥

In the Traita sāman [Ūha Ahī 654], in the second *stotrīyā* based on the *ṛc* beginning with *sanoharīṇām*, there is no becoming of *ā* in the case of *ri* of *nariyāḥ* (*naryaḥ*) — sākhēvasakhyēnāʃ3rāiyoʃ234hāi

वाम्रे च परीतायाम् ॥ ७ ॥

And in the Vāmrasāman [Ūha Ahī 654] in the first *stotrīyā* based on the *ṛc* beginning with *parīto*, there is no becoming of *ā* in the case of *ri* of *nariya* (*narya*)— nārāiyoā.

अत्योधर्तायामुद्वद्भार्गवे ॥ ८ ॥

In the Udvadbhārgavasāman [Ūha Daśa 154], in the first *stotrīyā* based on the *ṛc* beginning with *dhartā*, there is no becoming of *ā* in the case of *i* of *ati* (*atiya*) - nōatāiyoʃ23. (*atiyo = atyo*)

ईयतुस्त्वमिन्द्रप्रतूर्तिष्वित्यत्राभीवर्ते ॥ ९ ॥

In the Abhīvartasāman [Ūha Eka 492] in the *pragātha* starting with the *ṛc* beginning with *tvamindrapratūrtiṣu*, there is no becoming of *ā* in the case of *i* of *mi* of *turayantamīyatuḥ*; tāmāiyāʃ1tūʃ2h.

पीयन्त्यभ्रातृव्यद्वितीयायामामहीयवे ॥ १० ॥

In the Ukthyāmahīyavasāman [Ūha Sam 252], based on the *tṛca* beginning with *abhrātṛvyaḥ*, in the second *stotrīyā*, there is no becoming of *ā* in the case of *i* of *pīyantite* - pāiyantitāi.

पीयत्नवे मान इन्द्रायां वारे ॥ ११ ॥

In the Vāravantīyasāman [Ūha Kṣu 874], in the third *stotrīyā* based on the *ṛc* beginning with *mā na indra*, there is no becoming of *ā* in the case of *pī* of *pīyatnave* - pāiyatnāʃ234vāi/

स्फिग्यं माभेम बृहति ॥ १२ ॥

In the Bṛhatsāman [RG Eka 83] based on the *tṛca* beginning with *mābhema*, in the second *stotrīyā*, there is no becoming of *ā* in the case of *gi* of *sphigiya* (sphigya) - ānusphigāi/yāṃvāʃ31/

हीयमहेनोत्तरयोर्वाजीये ॥ १३ ॥

In the Rāyovājīyasāman [RG Sat 123] based on the *tṛca* beginning with *mahe no*, in the second *stotrīyā* and in the third *stotrīyā* there is no becoming of *ā* of *hi* of *sahīyasi* second *stotrīyā* - sāhāʃ1iyāʃ3sāi/; third *stotrīyā* - sāhāʃ1iyāʃ3sāi/

तृतीयमृतस्य जिह्वायां ना भवति सर्वत्र ॥ १४ ॥

In the *sāmans* based on the *tṛca* beginning with *abhi priyāṇi* in the second *stotrīyā*, based on the *ṛc* beginning with *ṛtasya jihvā*, there is no becoming *ā* in the case of *ti* of *nāmatṛtīya* - e.g. [Ūha Daśa 13] Kāvasāman - second *stotrīyā* - nāmāʃ3tārtī; [कावे धिरतार्ति अधि – (PS 3.2.10) — by it *prakṛti*]; Vaikhānasa [Ūha Ahī 550] — nāmātṛtāi; Aiḍakāva [Ūha Sam 324] — nāmatṛtāʃ2i/ etc.

ज्ञीये त्वा भवति ॥ १५ ॥

But in the Yajñāyajñīyasāman [Ūha Ahī 628], in the second *stotrīyā*, there is the becoming of *ā* in the case of *ti* of *tṛtīya* tāʃ3rtā.

पदान्तश्चा भवति ॥ १६ ॥

[Now are stated the illustrations in which] there is the becoming of *ā* in the case of the *tālavya* that comes at the end of a word.

शर्मणि प्रदै ज्ञीये ॥ १७ ॥

In the [1]Yajñāyajñīyasāman [Ūha Eka 438] beginning with *pradai*, in the second *stotrīyā*, in the *prastāva*, there is the becoming of *ā* in the case of *ṇi* of *śarmaṇi-ṇā*yā.

काण्वे रन्ता ॥ १८ ॥

In the Kāṇvasāman [Ūha Eka 20], in the first *stotrīyā* there is the becoming of *ā* in the case of *te* of *jarante*-bhirjoʃ234vā/rantāʃ3yāʃ2345/

स्वरे च वियस्त ॥ १९ ॥

In the *sāman* Payonidhanasvara [RG Sam 40], in the third *stotrīyā*, there is the becoming of *ā* in the case of *vi* of *viyasta stambha* (वि/य:/तस्तम्भ/रोदसी/) —vāyastastambharodasāauʃ3ho/

अवृद्धमप्या भवति ॥ २० ॥

The *tālavya* though not *vṛddha* coming at the end of a word or not coming at the end of a word also becomes *ā* (in the following cases).

प्रियस्सूनुर्ण्वतरे ॥ २१ ॥

In the sāman Kaṇvarathantara [Ūha Kṣu 875], in the third *stotrīyā*, in the *prastāva*, there is the becoming of *ā* in the case of *pri* of *priyassūnuḥ*, which is not *vṛddha* and not at the end of a word - *prā*yaḥ sūnūrnamārjiyāḥ/

सम्मील्ये जिह्वयन्नकृत्व्यश्चया धिया ॥ २२ ॥

In the Sammīlyasāman [RG Eka 92] in the first *stotrīyā* there is the becoming of *ā* in the case of *i* of *hvi* (jihviyajihvya) in the second *stotrīyā*, in the case of *i* of *tvi* of *kṛtviyā* (kṛtvyaḥ) in the third *stotrīyā* in the case of *i* of *cyā* (*ciyā*) and dhiyā—first *stotrīyā* - hvāyāʃ2m; (दीर्घजिह्वयम्) (जिह्वियम्); Second *stotrīyā* - tvāyāʃ2ḥ/ (कृत्व्य: कृत्विय:); third *stotrīyā* - cāyāʃ2; विश्वाच्या-चिया । धाया dhāyāʃ2 (*dhi* yā).

ग्रहणात् ॥ २३ ॥

Hence forth there is the becoming of *ā* in the illustrations stated ahead.

ध्यै नौ वारे प्रथमे ॥ २४ ॥

In the Prathama Vāravantīyasāman [Ūha Kṣu 904], in the *yoni* there is the becoming of *ā* in the case of *dhyā* of *vandadhyai* — vāndādhyā. [The ābhāva of *vṛddha tāla* vya also.]

1. In the *sūkta* (Ū. Arc. 269) on which this *sāman* is chanted, the first *stotrīyā* based on the first *ṛc* becomes the last and the last becomes the first. Hence, its name is given as — Vakrayajñāyajñīya also among the Vaidikas.

पवस्वदा सुज्ञाने ॥ २५ ॥

In the Sujñānasāman [Ūha Eka 453], there is the becoming of *ā* in the case of *de* of *pavasva devavītaye* — p2avasva *dā*/vavi(ra)tayāi.

अङ्गदा शङ्कुनि ॥ २६ ॥

In the Śaṅkusāman [Ūha Eka 452], there is the becoming of *ā* in the case of *dai* of *aṅgadaivya* .....[1]e∫2/ga1dā/viyā/

विष्टया वाच: साम्नि ॥ २७ ॥

In the Vācaḥsāman [Ūha Ahī 566] in the third *stotrīyā*, there is the becoming of *ā* in the case of *ye* of *gaviṣṭaye* ṣṭā1∫23yā4∫3.

वयुना वासिष्ठे ॥ २८ ॥

In the Idā Vāsiṣṭha sāman [Ūha Ahī 637], in the second *stotrīyā*, there is the becoming of *ā* in the case of *ne* of āvayuneṣu — [2]āva1yū∫234nā5.

दिवि यज्ञायथोत्तमायां बृहति ॥ २९ ॥

In the Bṛhatsāman [RG Ahī 106] based on the *tṛca* beginning with *yajjāyathā*, there is the becoming of *ā* in the case of *vi* of *divi*, in the third *stotrīyā* - [1]dāivā2∫31.

कृत्व्यस्तौरश्रवसे ॥ ३० ॥

In the Taura Śravasasāman [RG Prā 152], there is the becoming of *ā* in the case of *tvi* of *kṛtvi* (kṛtvyaḥ) — *tvā*1∫2vā3∫234ā5raū(ra)hōvā.

Prapā. VIII. 1 ends.

VIII. 2 begins —

ओवौकारयोरनन्तरस्वरनीचाद्ययो: प्रत्यययो: सर्वं वृद्धमा भवत्यन्तलोपश्च ॥ १ ॥

(सर्वं वृद्धमवृद्धं च पदान्तीयमपदान्तीयं च ।)

All the *vṛddha* and *nonvṛddha tālavya* become *ā* and there is the elision of the ending consonant when followed by *ovā* and *au*, which have the next vowel low. [M — तालव्यंच अतालव्यंच]

यथा भरनार्मेधैध्मवाहनिहवसाध्रेषु ॥ २ ॥

e.g. as in the *sāmans* Saubhara [Ūha Daśa 16], Nārmedha [Ūha Daśa 17], Aidhmavāha [Ūha Daśa 292], Nihava [Ūha Daśa 199] and Sādhrā [Ūha Daśa 202] — [Ūha Daśa 16] — first *stotrīyā* - (*huvāmahe*) - mā1∫2hā3∫234ā5raū(ra)hōvā -; second *stotrīyā* (*dhṛṣat*) - dhā1∫2rṣā∫234ā5raū(ra)hōvā and the elision of ending *t*; third *stotrīyā* - nā1∫2sā3∫234ā5raū(ra)hōvā (*sānasīm*); (Ūha Daśa 17) — first *stotrīyā* - sā2sṛ1gmāhā2/ā3raū(ra)haūho∫234vā5, (*sasṛgmahe*); second *stotrīyā*-vā2ravṛ1dhvāṁsā2^ (*vāvṛdhvāṁsam*); third *stotrīyā* - vā2co1yū2jā/ā3raū(ra)haūho∫234vā5; (*vacoyujā*) - (Ūha Daśa 292) — first *stotrīyā* -

[1] raiṣṭhā/ŏ∫234vā/ (*giriṣṭhāḥ*) elision of *visarga*; second *stotrīyā*-kāvāŏ∫234vā (kaviḥ); third *stotrīyā*-ṣāṣāŏ∫234vā (*devāsaḥ*). In the *sāmans* (Ūha Daśa 199) and (Ūha Daśa 202), there is *ābhāva* and elision of the ending consonant in the cases of all the *ovā pratyayas.* (Ūha Daśa 199) — first *stotrīyā* - hārā/ŏ∫234vā (*harim*); second *stotrīyā*-śāsā/ŏ∫234vā, (*yaśasam*); third *stotrīyā*-vātā/ŏ∫234vā (*dakṣiṇāvate*); (Ūha Daśa 202) — first *stotrīyā*-mādāŏ∫234vā, (*madena*), second *stotrīyā*-prāsnāŏ∫234vā (*prusnā*); third *stotrīyā* - yāsāŏ∫234vā (*yasadanā*).

नकृच्छ्यैत-विशीययो: ॥ ३ ॥

In the Śyaitasāman [Ūha Eka 376] and in Sadoviśīyasāman [Ūha Eka 474], there is the becoming of *ā* in the case of *isanakṛt* and the elision of final consonant - Śyaita - second *stotrīyā* - [1] nā∫2kā∫234aūhōvā (elision of *t*) third *stotrīyā* - nākā∫34aūhōvā [Here, by PS 8.3.6 there is the becoming of *ā* in the case of *ṛ* of kṛt]. Sadoviśīya - second *stotrīyā* - [1] nā∫2kā∫234aūhōvā. [This sūtra is meant to state that there is the becoming of *ā* in the case of *ṛ* of *kṛt.*]

अथापवादा: ॥ ४ ॥

Now, the exceptions.

राग: स्व:पृष्ठनैपातिथरश्मेषु ॥ ५ ॥

In the *sāmans* Svaḥpṛṣṭha [Ūha Daśa 71], Naipātitha [Ūha Kṣu 935] and Pārthuraśma [RG Kṣu 13] there is *raṅga* originated (there is no becoming of *ā*) - (Ūha Daśa 71) — first *stotrīyā*-rā∫2itāṁ∫234aūhovā; (रति ताऽइहि) (*taṃ*-Ūha-Ūhya); (there is no elision); (Ūha Kṣu 935) — mahāmāsā∫3ī/hā/aūho∫234hā, (Ūha Uhya-*maham*), (RG Daśa 13) — third *stotrīyā* - [1] easmāṃ/ŏ∫234vā. (Ūha - Ūhya - *maṁ.*)

संगृभातून इत्यत्राकूपारे ॥ ६ ॥

In the Rātri-ākūpārasāman [Ūha Daśa 24] based on the *tṛca* beginning with *ātūna*, there is no becoming of *ā* in the case of *ṛ* of *saṁgṛbhā* (संगृभाय) — [1] gṛ/aū∫3hōi/

दूरे दृशं विराट्सु देव्ये ॥ ७ ॥

In the Mahāvāmadevyasāman [Ūha Daśa 222] based on the *tṛca* in the *virāj chandas*, there is no becoming of *ā* in the case of *dūre dṛśam* — dṛ/aū∫3hō hāi.

तकार: परिस्वानायामैध्मवाहे ॥ ८ ॥

In the Aidhmavāhottarasāman [Ūha Sam 292] in the *stotrīyā* based on the *ṛc* beginning with *parisvānaḥ*, there is becoming of *ā* of *ṛ* when followed by *ovā* and there is no elision of *t* - *kṣārā dā*ŏ∫234vā - (akṣrat)

मकारः कार्तयशमन्तयोः ॥ ९ ॥

In the *sāmans* kārtayaśa [Ūha Sat 688] and Samanta [Ūha Sam 229], there is no becoming of *ā* in the case of *m* - (Ūha Sat 688) — rāyāimaūʃ3hōʃ3i/ (rayimarṣa); (Ūha Sam 229) — second *stotrīyā* - mādhūprāyām/ (*madhu priyam*) aūhōʃ34vāhā/ [Nānā - There is no elision of *m*.]

आपृच्छ्यं सेधे ॥ १० ॥

In the Utsedhasāman [Ūha Daśa 211] in the third *stotrīyā*, there is no elision of *m* - āpārcchiyām (आपृच्छ्यं धरुणम्).

रथी नार्मेधे प्रायश्चित्तेषु ॥ ११ ॥

In the Prāyaścittasāmans, in the Nārmedha [Ūha Prā 822] these is no elision of *m*, there is no becoming *ā* in the case of *rathīnām* - rathāinām/aūhōʃ234vā.

पार्थुरश्मे स्वास्वाःकारवर्जम् ॥ १२ ॥

In the Pārthuraśmasāman [RG Ahī 98] in its own *tṛca* there is no becoming of *ā* except in the case of *āḥ* - second *stotrīyā* - eprāyā/ōʃ234vā/ (प्रियाः); not in the first *stotrīyā* - esvādoḥ/ōʃ234vā/; e *madhoḥ*/ōʃ234vā/

ओकारः ॥ १३ ॥

In the illustrations stated ahead *o* does not become *ā*.

सखायः सो शाक्त्ये ॥ १४ ॥

e.g. in the Śāktyasāman [Ūha Daśa 19] in the case of *so* — sākhāʃ2yāsso/ aūʃ3hōʃ3/ (सखायः सोमपा .....)

मदायतो नवे ॥ १५ ॥

In the Mānavottarasāman [Ūha Daśa 85], there is no becoming of *ā* in the case of *to* of *madāyato* in the third *stotrīyā* - yāʃ2toʃ234aūhōvā/.

वायुमारो भासे ॥ १६ ॥

In the Bhāsasāman [Ūha Daśa 158] in the first *stotrīyā* there is no becoming of *ā* in the case of *ro* of *vāyumātroha-vāyū*ʃ23m/āʃ2rōʃ234aū hō vā/

महांश्चरसि वाशे ॥ १७ ॥

In the Vāśāsāman [Ūha Ahī 652], in the second *stotrīyā* there is no becoming of *ā* in the case of *o* of mahān carasyojasā - mahāṃścāʃ23rāʃ3/sāʃ2oʃ234aūhōvā/ jāʃ234sā/

सूर्यमरो नैपे ॥ १८ ॥

In the Naipātīthasāman [Ūha Ahī 934] in the second *stotrīyā* there is no becoming of *ā* in the case of *o* of *sūryamarocayat* - āʃ2roʃ234aūhōvā/cāʃ234yāt.

सुषावसो छन्दस-द्वैगतयोः ॥ १९ ॥

In the Mādhucchandasa [Ūha Sam 245] and Dvaigata [Ūha Ahī 619] *sāmans*, in the first *stotrīyā*, there is no becoming of *ā* in the case of *so* of suṣāvasomam - (Ūha Sam 245) — sūṣāvāso aūhoʃ34vāhā/ [Ūha Ahī 619] — sūṣāʃ23/ vāʃ2soʃ234aūhovā/

तोगो द्वैगते ॥ २० ॥

In the Dvaigatasāman [Ūha Ahī 619] in the third *stotrīyā* there is no becoming of *ā* in the case of *go* of *śrīṇantogobhiḥ* - toʃ2goʃ234aūhovā/ [śrīṇāʃ23]

सोम सुज्ञाने ॥ २१ ॥

In the Sujñānasāman [Ūha Eka 453], there is no becoming of *ā* in the case of *o* of *madhumāntsoma* - mādhu/māʃ2ntsoʃ234aūhovā/

भुवनो टते ॥ २२ ॥

In the Aiṭatasāman [Ūha Ahī 554], in the third *stotrīyā*, there is no becoming *ā* in the case of *o* of *bhuvano* - vāʃ2noʃ234aūhovā/

पिर्नोबोत्सेधे ॥ २३ ॥

In the Utsedhasāman [Ūha Eka 510] there is no becoming *ā* in the case of *bo* of *āpirnobodhi* - āpāʃ3irnobo/aūhovāhāi/

उवर्णं तु न सर्वत्रा भवति ॥ २४ ॥

But the vowel *u* does not become *ā* in all sāmans - [e.g. - Nārmedha [Ūha Daśa 17] — vāgmāntāū/aūhoho ʃ234vā] (gmanta udabhiḥ)

ग्रहणादा भवति ॥ २५ ॥

In the following illustrations mentioned, it becomes *ā*

उभयं स्वासु मैधातिथे ॥ २६ ॥

In the Maidhātithasāman [Ūha Daśa 215] based on its own *tṛca*, in the third *stotrīyā*, there is the becoming *ā* in the case of *u* of *ubhayam* (विद्वेषणं संवननमुभयंकरम्) vidveṣanaṃ saṁvananam *ā* aūʃ3ho/ [The vowel *u* of *mu* has become *ā* which is not at the end of the word and is followed by *stobha* beginning with au.]

नःसू वारे प्रथमे ॥ २७ ॥

In the Prathamavāravantīyasāman [Ūha Kṣu 904] in the second *stotrīyā*, there is the becoming of *ā* in the case of *sū* of *naḥsūnaḥ* - nāssā/aūhoʃ234vā/

प्रियः सूनुर्द्वैगतगौङ्गवयोः ॥ २८ ॥

In the sāmans Dvaigata [Ūha Sat 690] and Gauṅgava [Ūha Eka 431], in the second *stotrīyā*, there is becoming of *ā* in the case of *nu* of *priyaḥsūnuḥ* - [Ūha Sat 690] — sūʃ2nāʃ234aūhovā/; (Ūha Eka 431) — prāyassū/nā/aūʃ3ho/

इन्दुर्गौतमसाध्रयोः ॥ २९ ॥

In the Gautama [Ūha Ahī 156] and Sādhra [Ūha Ahī 622] *sāmans* in the second *stotrīyā* there is the becoming of *ā* in the case of *u* of *induḥ*- Gautama - indā aū ho∫234vā. Sādhra - āindāo∫234vā/

अकूसिष्ठप्रिये यदिन्द्रचित्रायाम् ॥ ३० ॥

In the Vasiṣṭhapriyasāman [Ūha Kṣu 888], beginning with yadindracitra, there is becoming of *ā* in the case of *ū* of *akūpārasya* in the second *stotrīyā* - ākāo∫234vā/

शिशुं सर्वत्र ॥ ३१ ॥

The vowel *u* of *śiśum* becomes *ā* in all *sāmans* — e.g. Pāṣṭhauhasāman [Ūha Daśa 60], second *stotrīyā*- śā∫2iśā∫234aūhōvā - [u followed by *au* having low *svara*.] Thus the word śiśum *has* ū *bhāva* of *u* in the case of all *sāmans* based on the *tṛca* beginning with *tisrovācaḥ*

Prapā. VIII. 2 ends. VIII.
3 begins —

ऋगन्तीयः स्पर्शः प्रथमः स्वरो नामिविसर्जनीयश्च ना भवति तत्र चौहोशब्दः प्रथमात् कृष्यते ॥ १ ॥

The *sparśa* syllable at the end of the *ṛc* having *prathama svara* does not become *ā* and the *visarjanīya* after *nānmi* also does not become *ā*. In the illustrations the word *auho* has *karṣana* from *prathama svara* to *tṛtīyasvara*. [The vowels excluding *a* are called *nāminaḥ*]. (The ten vowels *ṛ, ṝ, i, ī, u, ū, e, o, ai, au* are called *nāmi svaras* according to Ṛg Veda Prāti. अकार वर्जितोऽच् । इच् प्रत्याहारस्य प्रातिशाख्यसंज्ञानामिनः इति । The ten vowels excluding *a* namely *i ī u, ū, ṛ ṝ e ai o* and *au* are called *nāminaḥ* in the *prātiśākhya*). [Uvata on ṚK Prā - I. 65]

सदादौ∫२३ह्वियामौ∫२३स्तियोः । औ∫२३ ॥ २ ॥

(The illustrations are stated in the sūtra 2) e.g. Rauravasāman [Ūha Daśa 2]— in the second *stotrīyā*- [2] sādāt/au∫23hōvā/ (*t* is at the end of the *ṛc* and has *prathama svara*, it has not become *ā* and has the *stobha au* having *karṣaṇa* from the *prathama svara*); Āndhīgavasāman [Ūha Daśa 12], first *stotrīyā*- [2] hviyām/au∫23hōvā. (*dīrgha jihvyam*); Dvihiṁkāravāmadevyasāman [Ūha Sat 755], third *stotrīyā* - [2] stiyoḥ/ au∫23hōvā. (In this illustration the *visarjinīya* after *nāmi svara* does not become *ā* and the *stobha au* has *karṣaṇa* from the *prathama svara*.) [*gabhastyoḥ*]

एवंजातीयानि ॥ ३ ॥

Such illustrations should be known from all *sāmans* [M. has sūtra 2 and 3 included in the *vyākhyā*. Śiv — wherever the consonant is with *visarga*, the *stobha au ho* has the beginning with *prathama svara*.]

देव्ये त्वनृगन्तीयः स्पर्शः प्रथमस्वरो नामिविसर्जनीयश्च ना भवति ।
तत्र चौहोशब्दः प्रथमात् कृष्यते ॥ ४ ॥

But in the Vāmadevyasāman the *sparśa* not coming at the end of the *ṛc* and having *prathama svara*, the *visarjanīya* coming after *nāmi svara* does not become *ā*; The word *auho* has *karṣaṇa* from the *prathamasvara* -

आविताजराइतृणामौ/२३/आ/हूमहिश्रवस्यवो प्रायुभाइः/औ/२३ ॥ ५ ॥

e.g. Vāmadevya [Ūha Daśa 5] — third *stotrīyā*- ā/vitājarāitṛ/ṇām/au∫23hohāi/ (अविता जरितृणाम्) - [*m* does not become *ā*]. Mahāvāmadevya [Ūha Ahī 598] — third *stotrīyā*- ā/hūmahiśravasyavo prāyu/bhāiḥ/au∫23hohāi/ — Here the *visarjanīya* of *bhāiḥ* is not at the end of the *ṛc*. It has *prathama svara* after the *nāmi svara*, it does not become *ā*. *au stobha* has *karṣaṇa* from the *prathamasvara* upto *tṛtīya svara* [पतिम् अहूमहि श्रवस्यवः/अप्रायुभिः]

तुरीयं त्वा भवति शिशुं देव्ये ॥ ६ ॥

But in the Mahā vāmadevyasāman [Ūha Eka 381] based on the *tṛca* beginning with *śiśum*, there is becoming of *ā* in the case of *turīyam* in the third *stotrīyā*.

सचमानः समुद्रंतुरी । या औहोहाइ ॥ ७ ॥

[M. and Śiv include sūtra 7 in the व्याख्या] There is the becoming of *ā* in the case of *yam* of *turīyam* .... [1] sacamānassa mudramturī/yā/āu∫3hohāi/ [Śiv — द्वितीय स्वरादेव .... कृष्यते।].

रहस्ये त्वृगन्तीयश्चानृगन्तीयश्च यः स्पर्शः प्रथमस्वरो
नामिविसर्जनीयश्च ना भवति ॥ ८ ॥

But in the Rahasyagāna, the *sparśa* syllable at the end of the *ṛc* or not at the end of *ṛc* having *prathama svara* and the *visarga* coming after *nāmi svara* does not become *ā* e.g. Antarikṣasāman [RG Kṣu 165] — hāuyadyāvaī/drateśa/tām/āuhāuhovā∫2/ (यद्याव इन्द्र ते शतम्); Antarikṣasāman [RG Kṣu 166] — hāuyadindrayā/vatastu/*vām*/āuhāuhovā ∫2/ (यदिन्द्र यावतस्त्वम्); Antarikṣasāman [RG Ahī 115] — hāvāsomasvā/noadri/bhāiḥ/ āuhāu ..../ visarjanīya in *bhāiḥ* after *nāmisvara* does not become *ā* (आ सोम स्वानो अद्रिभिः।).

ऋगन्ते त्वेव प्रथमकृष्टस्तोभ इलान्दद्वितीयायाम् ॥ ९ ॥

But in the Ilāndasāman [RG Sam 70] at the end of the *ṛc* only, having the *stobha - karṣaṇa* from the *prathama svara*, in the second *stotrīyā* based on the *ṛc* beginning with *ūrjonāpājjā*, there is no becoming of *ā* in the case of *kratum* - krātum/au∫23hovā/ (दार्शितं क्रतुम्).

तृतीयादिन्यामौहोवायां चतुर्थस्थो वृद्धःपदान्तः सर्वत्रा भवति ॥ १० ॥

The *vṛddha* vowel having the *caturthasvara* coming at the end of the word, when followed by the *stobha auhovā* beginning with *tṛtīyasvara*, becomes *ā* everywhere.

यथास्य शिशुमक्रान्वासिष्ठेषु ॥ ११ ॥ श्यैतवारयोश्च ॥ १२ ॥

[M. and Śiv include *sutras* 11 and 12 in the व्याख्या of sutra 9] e.g. in the Vāsiṣṭhasāman based on the *tṛcas* beginning with *asya preṣā* [Ūha Sam 268], *śiśumjajñānam* [Ūha Ahī 659] and *akrān samudraḥ* [Ūha Ahī 673] —Pūrvavāsiṣṭham [Ūha Sam 268] — devāʃ34auhovā (devaḥ), Vāsiṣṭham [Ūha Ahī 659] — siśāʃ34auhovā; (siśum) Vāsiṣṭhām [Ūha Ahī 673] — bṛhāʃ34auhovā; (bṛhat) etc. And in the case of Śyaita [Ūha Daśa 43] and Vāravantīya [Ūha Ahī 600] sāmans also - Śyaita-dhāsāʃ34auhovā (surādhasam); Vāravantīya - third *stotrīyā* - airayadrayimmimītāʃ34/auhovā (mimīte)

तत्रापवादाः ॥ १३ ॥

Now the exceptions (to the above *sūtra*).

रागोऽग्रे बृहति ॥ १४ ॥

In the Bṛhatsāman [RG Prā 148] based on the *tṛca* beginning with *agne* (in the 1st *stotrīyā*), there is becoming of *ā* but there is the *rāga* (*devam*) ādyādevāmʃ34/auhovā/ [Nānā - devāʃ3ṃ]

मत्स्यबृहति त्सरः ॥ १५ ॥

In the Bṛhatsāman (RG Sam 37) in the first *stotrīyā*, based on the *ṛc* beginning with *matsyapāyite*, there is no becoming of *ā* in the case of *tsaraḥ* — tsāroʃ34/auhovā/ [tsaro is *sandhyagīta*].

प्रत्युबृहत्यपः ॥ १६ ॥

In the Bṛhatsāman [RG Prā 146] in the first *stotrīyā* based on the *ṛc* beginning with *pratu adarśi*, there is no becoming of *ā* in the case of *apaḥ*— āpoʃ34/auhovā/ [There is no becoming of *ā* of the *visarga* in *apaḥ*, though it is at the end of the word.]

अग्रे बृहति जुष्टः ॥ १७ ॥

In the Bṛhatsāman [RG Prā 148], based on the *tṛca* beginning with *agne vivasvat*, there is no becoming of *ā* in the second *stotrīyā*, in the case of *juṣṭah* - juṣṭoʃ34/auhovā.

यज्ञाबृहत्यूर्जः ॥ १८ ॥

In the Bṛhatsāman [RG Kṣu 154] based on the *tṛca* beginning with *yajñāyajñā*, there is no becoming of *ā* in the case of *ūrjaḥ*, in the second *stotrīyā* - ūrjoʃ34/auhovā.

अयंपूषा–बृहति गावः ॥ १९ ॥

In the Bṛhatsāman [RG Kṣu 186] based on the *tṛca* beginning with *ayam pūṣā*, there is no becoming of *ā* in the case of *gāvaḥ* in the second *stotrīyā*- gāvoऽ34/āuhovā.

श्येनोऽत्यः सिष्ठे ॥ २० ॥

In the Vāsiṣṭhasāman [Ūha Kṣu 926] in the first *stotrīyā*, there is no becoming of *ā* in the case of *śyenaḥ* and in the third *stotrīyā* in the case of *atyaḥ* - first *stotrīyā* - śyenoऽ34/ āuhovā; third *stotrīyā* - ātyoऽ34āuhovā.

वृषो चायास्ये ॥ वृषोऽ३४ औहोवा ॥ २१ ॥

And in the Triṇidhana Āyāsyasāman [Ūha Sam 289], in the Second *stotrīyā* also, there is no becoming of *ā* in the case of *vṛṣaḥ* vṛṣoऽ34āuhovā.

इन्दो च स्वःपृष्ठे / इन्दोऽ३४ / औहोऽ५ ॥ २२ ॥

And in the Svaḥpṛṣṭhasāman [Ūha Daśa 71] also, in the first *stotrīyā*, there is no becoming of *ā* in the case of *indo* - sakhyāऽ2indoऽ34/āuhoऽ5.

उवर्णं तु न सर्वत्रा भवति ॥ २३ ॥

The *vṛddha* vowel *u* at the end of the word does not become *ā* every where - e.g. in the Bṛhatsāman [RG Prā 148], in the third *stotrīyā* - sajūḥऽ34/āuhovā.

ग्रहणादा भवति ॥ २४ ॥

It becomes *ā* in the cases mentioned ahead.

इन्दुस्त्रिक बृहति ॥ २५ ॥

In the Bṛhatsāman [RG Prā 149], based on the *tṛca* beginning with *trikadrakeṣu*, in the third *stotrīyā*, there is the becoming of *ā* in the case of *induḥ* - satyaindāऽ34/āuhovā.

शिशुं सर्वत्र ॥ २६ ॥

In all the *sāmans* based on the *tṛca* beginning with *śiśum jajñānam*, the *vṛddha* vowel *u* at the end of the word in the case of *śiśum* becomes *ā* when followed by the *stobha auhovā* having *tṛtīyasvara* in the beginning - everywhere *śiśā*ऽ34āuhovā - Vāsiṣṭhasāman [Ūha Ahī 659]; śiśāऽ34āuhovā - Pūrvavāsiṣṭhasāman [Ūha Ahī 673]

Prapā. VIII. 3 ends. VIII.

4 begins —

आभावः

ओकारोऽन्तःपदिको ग्रहणादा भवति । नमो घो व्यं च ।

अग्राइन्नमा/ऽ३४/औहोवा / तो मधाऽ३४/औहोवा/ तालव्यं च ॥ १ ॥

The vowel *o* in the midst of the word becomes *ā* in the cases mentioned ahead

when followed by *auhovā* beginning with *tṛtīyasvara* - e.g. Vāravantīyasāman [Ūha Eka 491] — agnainnamāʃ34/āuhovā; (अग्निन्नमोभिः) (ओ) Vāravantīyasāman [Ūha Kṣu 874] - tomaghāʃ34/auhovā; मघोनः (ओ)

Tālavya illustrations — Vāravantīya [Ūha Eka 507] — first *stotrīyā* - thetarāgāʃ34/auhovā - (इत्थेतरा गिरः) Vāravantīya (Ūha Kṣu 874) — third *stotrīyā* - caivāśśacāʃ34/auhovā (शचीवश्शचीभिः); Revatīḥ [Ūha Daśa 108] — first *stotrīyā* - yābhirmadāʃ34/auhovā (याभिर्मदेम) etc.

द्वितीयात्कृष्टं तालव्यं हाइशब्दश्चा भवत्योस्तोभे प्रथमादौ प्रत्यये ॥
श्रियाʃ३ओʃ२३४वा । हाʃ३ । ओʃ३हाʃ३ । आʃ३हाʃ३हाइ ॥ २ ॥

The *tālavya* and the word *hāi* having *karṣaṇa* from the *dvitīyasvara* become *ā* when followed by *stobha o* having *prathamasvara* at the beginning — e.g. Daivodāsasāman [Ūha Sam 261] — first *stotrīyā* - śriyāʃ3/oʃ234vā (श्रिये ...) In the Dyautānasāman [Ūha Eka 402], beginning with hāʃ3/oʃ3hāʃ3/oʃ3hāʃ3/hāil - in the word hāi, there is the becoming of *ā* when *stobha o* follows having *prathamasvara* at the beginning. [*na* = namanasvara; it is as 12/3]

स्वासु नकारः श्रायन्तीये । दानायʃ३चो । हुम् । दयाʃ३ । ओʃ२३४ वा ॥ ३ ॥

In the Śrāyantīyasāman based on its own *tṛca* [Ūha Daśa 189] in the third *stotrīyā*, the syllable *n* is elided and there is *ā* when followed by *stobha o* having *prathama svara* e.g. - dānāyāʃ3co/him/dāyāʃ3/oʃ234vā (चोदयन्)

शुकारमकारौ च वृष्णि ॥ ४ ॥

In the Vṛṣāsāman [RG Prā 137] syllables *śu* and *m* become *ā* when followed by *stobha o* - first *stotrīyā* - sāʃ3/oi (सुराधसम्) [Śiv - अत्र व्यञ्जनमकारस्य लोपः तत्पूर्वस्य आभावः]; third *stotrīyā* - śāʃ3/o/ṣāʃ3/o/ दाशुषम्).

त्सिबास्वरं सर्वमा भवति या स्तोभे, प्रत्यये वचश्चनादभन्नित्येवंजातीयानि ॥
माʃ३इतेव । चाʃ२/याʃ२३४ । औहोवा । चानाद । भाʃ२ । याʃ२३४ । औहोवा ॥ ५ ॥

All the phrases having *tsibāsvara* become endowed with *ā* when the *stobha yā* follows as in the case of *vacaḥ* and *canādabhan* — Traikakubha [Ūha Prā 804] — e.g. - māiteva/cāʃ2/ yāʃ234auhovā [ब्रवीमि ते वचः] canāda/bhāʃ2/yāʃ234auhovā [कदा । च । ना । दभन्] [tsibāsvara - tsāʃ2/vāʃ234auhovā.]

और्णायवयोस्त्वो भवति ॥ कविक्रतोʃ२याʃ२३४औ हो वा ।
ऋतावृधोʃ२याʃ२३४औ हो वा । पनिष्टयोʃ२ । याʃ२३४ औहोवा ॥ ६ ॥

But in the two Aurṇāyavasāmans, i.e. Aurṇayavādya [Ūha Sam 270] and Aurṇāyovottara [Ūha Daśa 75], *tsibāsvara* becomes *o* followed by the *stobha yā* -

[M includes sūtra 6 in the व्याख्या of the sūtra 5.] [Ūha Sam 270] — first *stotrīyā* - (कविक्रतुः) - kavikrato∫2/ya∫234auhovā; second *stotrīyā* - ṛtāvṛdho∫2/ya∫234auhovā (ऋतावृधा); third *stotrīyā* - paniṣṭayo∫2/ya∫234auhovā (पनिष्टये); Aurnāyavottara - the same as above. [tsibā tsa∫2ibā∫234auhovā (GGG. 1.1)]

चरे वारे हत्याम् ॥ ७ ॥

In the Vāravantīyasāman based on the *tṛca* beginning with *yajñāyajñā* in *Bṛhatī* metre [Ūha Eka 506], the *carā parvan* everywhere becomes *o* - first *stotrīyā* - irāirācadakṣāso∫234hāi (च दक्षसे) [M — similarly (Ūha Prā 827) — first *stotrīyā* - ūrjonapātamāhuvo∫234hāi.] (*carā parvan* = cārājāso∫234hāi; Traiśokasāman (GGG 370.1).

सर्वं श्रुधीहवायाम् ॥ ८ ॥

In the Vāravantīyasāman [Ūha Eka 509] based on the *tṛca* beginning with *śrudhī havā*, there is the becoming of *o* even in the metre other than *Bṛhatī* - first *stotrīyā* - indrayastvāsaparyāto∫234hāi (सपर्यति); second *stotrīyā* - girammandrāmajījāno∫234hāi (अजीजनत्); third *stotrīyā* - indramukthāni vāvārdho∫234hāi (चावृधुः).

स्तोतृभ्यश्च ॥ ९ ॥

And in the case of *stotṛbhyaḥ* also. In the Vāravantīyasāman [Ūha Daśa 107], in the second *stotrīyā*, the syllable *bhyaḥ* of *stotṛbhyaḥ* becomes *o* in the *carā parvan* - stotṛbhyo∫234hāi.

ओकारोऽन्तःपदिको ग्रहणादा भवत्येकारहकारयोः प्रत्यययोः
काव–याम–वाम्रसोमसामसु ॥
नामतृता∫२ईयमधिरा ए∫५ । दुरितासा∫२३ए∫३ ।
सुषाहो∫२इवसाहो∫२। श्येनोनया∫२३हाइ ॥ १० ॥

The vowel *o* in the midst of the word becomes *ā* in the cases mentioned below when followed by *e* or *h* in the *sāmans* kāva [Ūha Sam 324], Yāma [Ūha Ahī 676], Vāmra [Ūha Ahī 604] and Soma [Ūha Sat 781] — Aiḍakāva - second *stotrīyā* - nāmatṛtā∫2i/ yāmādhirā/ e∫5/ (रोचनं); Aiḍayāma - third *stotrīyā* - duritāsā∫23/ e∫3/ (दुरिता सोम); Vāmra - second *stotrīyā* - suṣāho∫2i/vāsāho∫2 (सुषाव सोमम्) हकारे प्रत्यये; Ardheḍasomasāman śyenonayā∫23hāi/ (श्येतो न योनिम्) (हकारे प्रत्यये).

अध्रिगवित्यत्रात्वमौकारे प्रत्यये रयिष्ठे ॥ ११ ॥

In the Rayiṣṭhasāman [Ūha Daśa 167], in the second *stotrīyā*, there is the becoming of *ā* in the case of *adhrigo* when followed by *au* .... teādhrā∫3igā/ au∫3ho∫3vā/ (ते अध्रिगो)

अवृद्धं सर्वमा भवत्यौहो स्तोभे सस्वरे प्रत्यये (Nānā //12//)
रेवतीर्ना औहो । प्राणा शिशा औहो । साऔहो ॥ १२ ॥

(Nānā //13//) [M and Śiv include sūtra 13 in the व्याख्या of sūtra 12].

The vowel which is not *vṛddha* (i.e. which is short or long) becomes *ā* in all cases when followed by the *stobha auho,* which has similar *svara.* Vāravantīyasāman [Ūha Daśa 108] — the syllable *naḥ* becomes *nā* in the case of *revatīrnaḥ* - rēvatīnāaūhōhāi/ (रेवतीर्नः); [Ūha Ahī 608] — prāṇāśiśāaūhōhā/ (प्राणा शिशुः); (Ūha Eka 527) — sāaūhōhāi. (समस्य मन्यवे सम) ॥ २ ॥ and ॥ ३ ॥

नेन्द्रस्तेसो न हिते पू विश्वस्यदू ज्योतिष्कृणो चोदेथाःसू रागश्च पुशब्दश्चेलान्दे ॥ १४ ॥

[M — रंग inplace of रागः पूशब्द]

[The exceptions to the above are stated] — not in the case of the following— indrastesonahitepū, viśvasyadū, jyotiṣ kṛṇo, code thāṃsū, rāgah, and *pū* in the Ilāndasāman. Vāravantīyasāman [Ūha Sam 352] — third *stotrīyā* - īndrastēsōaūhōhāi (इन्द्रस्ते सोम); [Ūha Eka 507] — third *stotrīyā*- nāhitēpūaūhōhāi, (न हिते पूर्तम्); [Ūha Prā 827] — second *stotrīyā*- viśvasyadū aūhōhāi (विश्वस्य दूतं); [Ūha Prā 828] - second *stotrīyā*-jyōtiṣkṛṇō aūhōhāi (ज्योतिष्कृणोति) [Uha Prā 829]— third *stotrīyā* - cōdēthāःsūaūhōhāi, (चोदेथाः सूनृतावते); [Ūha prā 836] — second *stotrīyā* - ādyōdēvāःaūhōhāi (अद्यौं देवाँ-देवान्) [there is *rāga* i.e. raṅga); Ilānda [RG Sam 11]— second *stotrīyā* - vāpūaūhōhohāi (वपुषः).

रथन्तरे सर्वमा भवति स्पर्शगभस्त्योर्वर्जमोस्तोभे प्रत्यये ॥ १५ ॥

In the Rathantarasāman [RG Daśa 1] all become *ā* excluding *sparśa* syllables and the word *gabhastyoḥ* having *visarjanīya,* when followed by *o* Stobha - सर्वमा भवति— [RG Daśa 1] — susthū∫234sā/ōvā∫6/hāuvā - (तस्थुषः) (exceptions) - [RG Daśa 2] — āmā∫234rtām/ōvā∫6/ hāuva (अमृतम्); third *stotrīyā* - [RG Kṣu 183] — bhāstā∫234yōḥ/ōvā∫6/hāuvā/ (*okāra* with *visarga*) (गभस्त्योः), [RG Daśa 2] — nā∫234nām/ōvā∫6/ (जनानाम्) (hāuvā) etc.

अश्विनोर्व्रतपूर्वे च तालव्यम् ॥ १६ ॥

And in the Pūrva Aśvinorvratam also (RG Prā 139), tālavya becomes *ā* āpōvasānōarṣāsāōhāu. (arṣasi).

शाक्वरर्षभे त्वोष्ठ्यस्पर्शवर्जमेस्तोभे प्रत्यये ॥ १७ ॥

But in the Śākvararṣabhasāman [RG Daśa 15] there is the becoming of *ā* when followed by *e stobha,* excluding the labial and *sparśa* .. *vāēṣṇavāā* (विष्णवे); in *so*- न आभावः indrāeyasō ē (इन्द्रायसोम) *o* is labial - tuvāmērihāē - in vām there is no becoming of *ā*, for *m* is *sparśa.* (तुवामे)

वृष्णि सर्वमा भवत्योवायामनन्तरस्वरनीचाद्यायां प्रत्यये ॥ १८ ॥

In the Vṛsasāman all become *ā* followed by *ovā*, having the first *svara* lower - [RG Prā 137] - *a*[3]*bhā*[2ra] *o*[3ra]*vā*[ra] (अभि); pra[3]vā[2ra] o[3ra]vā[ra] - (प्रव:); va[3]sā[3ra]ovā[ra] (वसु:) etc.

Prapā. VIII. 4 ends.

VIII. 5 begins —

विकारा:

ऊहगाने योनिवत्स्वरा: स्तोभाभ्यासविरामा: ॥ १ ॥

In the Ūhagāna, the *svaras, stobhas* and virāmas (pauses) are like those of *yoni*.

[Hence forth the *vikāras* (modifications) are stated. In fact, this sūtra ought to have been stated earlier at the beginning. After stating the *prakṛti* first, it is proper to state the *vikāras* (modifications). The refutation (to this objection) is stated as follows — just as in the Agniṣṭoma chapter the Gāyatrīsāman is given first. As per Ūhaśāstra it has no qualification in this case. After that there is the Āmahīyavasāman. The change in the case of *tālavya* is seen there in *uccāte*∫2. Due to this context, (PS - 3.1.1) *tālavyamāi* is spoken of. Following that all the *bhāvas* are treated till the end of *ābhāva*. Now the modifications are to be stated. In the Ūhagāna, *svaras* beginning with *kruṣṭa* are like those in the *yoni* i.e. grāmegeyagāna and in Ūhyagāna like those in the Araṇyegeyagāna. Similarly, *stobhas* like *hāu* etc are like *yoni* and *abhyāsas* (repetitions) like *nyo/ṇyo* etc. are like *yoni*. Pauses (the endings of *parvans*) are also like *yoni*] [M: अन्यसंघातादेरपि प्रकृतिवद्विराम: स्यात् । Ajāta — यथा [Ūha Kṣu 910] वार्त्रतुरे तन्त्वादेश: माऽश्रवत्वइन्दोसरसि । तन्त्वागिरसंघात:]

अनभ्यासस्तु तच्छन्दसाम् ॥ २ ॥

[When it is stated that repetitions are like those in the *yoni*, this *sūtra* states the exceptions]. But there is non-repetition in the case of the metres of the *yoni*.

[Lāṭyāyana has stated the non-repetition in the case of the metres of the *yoni*. In the *yoni*, those in which the other metre is obtained by repetition as e.g. in the case of Gaurīvita, Audala, Kautsa, Traikakubha, Vaikhānasa etc., in the obtainment, there is non-repetition according to Gautama and Sārdāgava (योनौ यान्यभ्यासेनान्यच्छन्द: संपद्यन्ते । यथा गौरीवितौदले कौत्सं त्रैककुभवैखानसे, तदापन्नेषु गौतमसार्दगवावनभ्यासम् (द्रा. श्रौ. २०.४.२५). The meaning of it is as follows — In the *yoni sāmans*, they get another metre by the repetition of *pādas* - e.g. Gaurīvita beginning with a[5]bhi/pra[3]yo[2]∫3/pa[4]timgi[5]rā, (GG 168.3); Audala - su[4]rū[5ra]pakṛ[4]/ tnā[1]mū∫2tayā[1]i/ (GG. 160.4); sung in Gāyatrī get Anuṣṭubh by the repetition of *pāda* — e.g. Aiḍakautsa beginning with yā[5]hī[2]ndrā[1]∫23/ ca[4]mā[5]se[4ra]ṣuvā[ra]iyā[5], (GG. 162.1) — sung in Gāyatrī gets Anuṣṭubh by the repetition of

pāda e.g. Traikakubha (GG. 389.3) sung in *uṣṇih* gets Bṛhat by the repetition of pāda (GG. 389.3). The Vaikhanasa sāman sung in Bṛhatī metre gets jagatī metre by the repetition of *pāda* (GG. 243.9). In the case of the metres of Gaurīvita sāman etc. Gautama and Sārdāgava do not think that there is the repetition of *pāda.*]

विकारा हि प्रत्यक्षपरोक्षादय: ॥ ३ ॥

The modifications are indeed *pratyaksa* i.e. the *prakṛti* state and *parokṣa* etc. are the *āibhāva* etc.

[18 modifications are there in the Ūhagāna. Sometimes there is the becoming of *āi* of *vṛddha tālavya,* sometimes differently, i.e. becoming of *āi* of non-*vṛddha tālavya* - e.g. in the Ihavad Daivodāsasāman [Ūha Daśa 22] — ai[2]ra h[1]oimā∫23syā[2]/ (एहीमस्य).

तेषामुक्तो नियम: ॥ ४ ॥

Their rule is spoken of [Sometimes *prakṛtistate,* sometimes *āi* state, sometimes *ā-* state, sometimes elision, sometimes *āi* state of even non-*vṛddha tālavya,* sometimes differently etc. e.g. in the Daivodāsasāman - ai[2]ra h[1]oimā∫23syā[2]].

[These modifications are as follows —

आयित्व, प्रकृतित्व, वृद्ध, अवृद्ध, गतागत of स्तोभऽ, उच्च–नीच, सन्धिवद् गान, पदवद्गान, अत्व, आर्भाव, प्रश्लेष, विश्लेष, संकृष्ट, विकृष्ट, (व्यञ्जन) लुप्त, अतिहृत, आभाव — These seventeen states (भावऽ) are stated. Hence forth the other modifications will be stated.

अतोऽन्ये नियमाश्रया: पर्वाश्रयाश्च ॥ ५ ॥

The modifications other than these are two-fold those based on the rules and those on *parvan.*

तेषां नियमाश्रयाणाम् ॥ ६ ॥

Those of them based on the rules are stated (first). [Those resorting to which rules are formed are stated to be based on rules].

यथैतच्चतुर्थमन्द्रातिस्वार्याणां स्वराणां द्व्यन्तरमुच्चमुच्चमुदूह: ॥ ७ ॥

As this rule—In the case of *caturtha, mandra* and *atisvārya svaras* the *svara,* two *svaras* higher is employed which procedure is (called) *udūha.*

Ajātaśatru — (Saṁhita Brā 3.2.5) — Vivaraṇa and Bhāṣya -

The *svaras* of whom *caturtha* is *udāttatama* (highest), there is the udūha, having the interval of two *svaras* — i.e. there is the *udūha* of Atisvārya into *Tṛtiya, mandra* into Dvitīya and Caturtha into *prathama,* before upadrava. Samānapuruṣa utterance means the utterance by one chanter only as in the case of the divisions *prastāva* and others. If in one division (*bhakti*) the svaras *tṛtīya, dvitīya prathama*

and *Kruṣṭa* are not there, in that division only *udūha* takes place. This is the paraphrase of what is stated in Saṁhito Br. The illustrations are the sāmans Vārāha, Vātsapra, Marāya etc. There is counter illustration in the case of Gaurīvitābhyāsa, Tvāṣṭrīsāman and Trāsadasyava etc.

Why should there be udūha? The answer is that these sāmans are *vibhāgya* and hence the chant has the quarter with *stobha*. In the Rathantarasāman, in the Araṇyegeya, in the case of *upadrava*, in the words *ovā, hāuvā* in which *udūha* is to take place, it does not take place, for it is *vibhāgya*. In the case of Dharma and Vidharma *sāmans* there is the *abhyudūha*, as they are the starting *stobhās*, when the *stobhas* are divided, in the groups of five syllables. There is no *udūha* in the starting *stobha*.

Nānā—Before *upāya* i.e. *upadrava*, in the divisions *prastāva* etc. (*udūha* would be there). There is no *udūha* in the case of Gaurīvita and others. In the case of Dharma and Vidharma, there is *udūha* having *samānapuruṣavacana* i.e. similar divisions. Owing to this, there is no *udūha* in the *upadrava* and *nidhana*, and in the case of Vāśa and others.

[The concept of udūha is stated in the Sāṁhito Brā 3.2 to 5 as follows — चतुर्थोदात्ततमान् स्वरान् द्व्यन्तरानुदूहन्ति प्रागुपायान्नचेत् समानपुरुषवचने । The commentator Dvijarāja explains as follows —

caturtha, mandra and *atisvārya* have *udūha*, Dvyantara means the syllable having *caturtha svara* is uttered higher as having *prathama svara*; the one having *mandra svara* is uttered as having *dvitīya svara* and the one having *atisvārya* is uttered as having *tṛtīya svara*. Prāgupāyāt means leaving the *upāya* words—i.e. the words near the *nidhana* having *mandra svara*. It should not be employed with two *svaras* higher e.g. — ciyāʃ6hā^{5}/hō^{4}ʃ5iḍā. (Śiv says that *udūha* is specific in the case of *Ūhagāna*) — *no cet samānapuruṣavacane* is explained as — among the common chanters, in the performance of the *sāman* in the *stotra*. The words of them means *nidhana*. The *nidhana* having *caturtha udāttatamasvara* should not be employed with *udūha*.]

तृतीयप्रभृतीनामुदात्ततमः कश्चित् स्वरोभवति तमुदूहइत्याचक्षते ॥ ३ ॥

Among *tṛtīya, dvitīya* and *prathama svara*, the *udāttatamasvara* is called udūha by the teachers (Cf. PS 8.8, 9.2). Also (Cf. Lāṭyāyana in regard to madhyenidhana—ihakāra etc. 7.8.5).

तथा च यज्ञे क्रियते — So it is performed in the sacrifice.]

Nānā gives the illustrations of *udūha*- (Ūha Daśa 4) Auśanasāman - prātu; the

prathamasvara and the *dvitīya svara* have two intervening *svaras*. Similarly, in Auśanasāman [Ūha Daśa 171] — preṣṭhāmvāḥ. In (GGG. 523.5), we have — prātū; (GGG 5.1) — preṣṭhāmvāḥ.

दीर्घकर्षणस्य वृद्धिः ॥ ८ ॥

[This is denial of the rule having the state like *yoni*]. There is the *vṛddhi* of long *karṣaṇa* i.e. it becomes of the duration of three *mātrās* when the *prathama* and *dvitīya* are of two *mātrās* — e.g. in the Śrāyantīya sāman [Ūha Daśa 189] — prātibhāgānnadīʃ2 dhimaḥ/ (vṛddhi in *di*).

Naipātitha - [Ūha Daśa 155] — simāʃ2pūrū ... [*dīrghakarṣaṇa* - the Karṣaṇa in the case of long syllable.]

नन्दायाः त्सिब्यकर्षणम् ॥ ९ ॥

There is no *karṣaṇa* in the case of *nandā parvan* when followed by *tsibāsvara* [*nandā parvan*-nāndāi; *tsibāparvan*-tsāʃ2ibāʃ234āūhōvā] e.g.— Ghṛtaścunnidhana [Ūha Daśa 72] — syāgāiḥ/vāʃ2nāʃ234āūhōvā/ (no karṣaṇa in *i*) Sāṁvarta [Ūha Daśa 172] — śvātāḥ/ pāʃrthūʃ234āūhōvā (in *tā* there is no karṣaṇa.)

गतेरेकारभावप्राप्ताया एकारनिवृत्तिः ॥ १० ॥

The *gati* which has obtained the state of *e*, has the cessation of *e*. The *karṣaṇa* is there when *nandāparvan* is followed by *tsibā parvan*; but the state of becoming *e* is not there e.g. Tairaścyasāman [Ūha Daśa 67] — sāpāryātāʃ234i; (सपर्यति); Śyaita [Ūha Daśa 4] — kṣāʃ2tāʃ234āūhōvā; (शिक्षति) etc. [Śiv — Vaitahavya (GGG 155/1) — महिष्ठं चर्षणीनाम् इति यद्योनौ तत्र एकार निवृत्तिः । षणाʃरिइ; not in श्यैत (GGG 235/3 - हुम्मायोʃ२इति । उत्तर जनित्रे GGG 241/2 – होʃ३१ योʃ३.]

सोभानामुद्धारः ॥ ११ ॥

The elision of *stobhas* [उद्धारः निष्काशनम् (i.e. removal) नाना.] e.g. Marāyasāman [Ūha Kṣu 900] — in the midst of the *sāman*, there is the removal of the *stobha* hāu hāu hāu, dropped in the second and third *stotrīyās*. Mahāvaiśvamitra [Ūha Daśa 98] — hayāi/hayāʃ3/ōhāōhā etc. dropped in the middle and last *stotrīyās*. [Śiv — ग्रामेगेये सामान्त्यवर्जं स्तोभानां उद्धारो निवृत्तिः। (cessation of stobhas excepting the ending of *Sāmans*)]

गणगीतीनामन्ते निधनम् ॥ १२ ॥

There is *nidhana* at the end of all *sāmans* of *gaṇagitis*. (The chants having *stoma* (i.e. group) are called *gaṇagitis*. e.g. The four Vāravantīyasāmans [Ūha Eka 506-9] — hōʃ5i//ḍā// Similarly in the three *tṛcas* of Vāravantīya [Ūha Prā 827-829]— Vāmadevya [Ūha Prā 830-832] and Śrudhya [Ūha Prā 833-835] sāmans).

एवमादयो नियमाश्रयाः ॥ १३ ॥

Such changes are to be understood as based on rules. [The word *ādi* tells us that the other changes also established according to other scriptures are also to be known. e.g. In Bṛhatsāman [RG Daśa 5] the chanter ascends (*roha*). In the first *stotrīyā* there are three *rohas*. Roha means ascent — sātauvājā/vṛtrāiṣuvāi/ sūʃ2ārvāʃ234/

There are three *rohas* in the third *stotrīyā* as well. In the third *stotrīyā* there is *pratyavaroha* nāʃ2jigyūʃ234. There are other modifications also as per other scriptures — e.g. in the Yajñāyajñīya, Bṛhat and Rathantara *sāmans*, the second and third *stotrīyās* are endowed with *kakubh*. They have *prastāva* of two syllables due to the conjunction of the contact of syllables. In the first *stotrīyā*, the *prastāva* is effected by joining the last syllable and the first syllable of the third *stotrīyā*- e.g. in the Yajñāyajñīya [Ūha Ahī 407] - rāyā. Here the *prastāva* is formed by joining the syllables of both the *ṛcs*. Likewise, in the third *stotrīyā* also tāprā. In the Bṛhatsāman [RG Sam 37] in the second *stotrīyā* there is the joining of syllables in this way - āuhōimaāʃ3ē and in the third *stotrīyā* - āuhōiyastūʃ3ē. In the Rathantarasāman [RG Daśa 29], in the second *stotrīyā*- tākovā, and in the third *stotrīyā* - svovā.

अथ पर्वाश्रयाः ॥ १४ ॥

Now starts the change in the case of *parvans*. The modifications resorting to *parvans* are those that are based on the procedure by which *parvans* are fashioned.

कृतस्वराणि पर्वाणि परिमिताक्षराणि छन्दसि ॥ १५ ॥

The *parvans* having fixed *svaras* have limited syllables in the *chandas*.

तेषामूहे ज्यायसि छन्दसि यथान्यायमावापः ॥ १६ ॥

In the Ūhagāna in the *chandas* which has more syllables than that of the *yoni* there is *āvāpa* in the *parvans* of it as per the scriptural rules. Āvāpa means addition DrāŚrau (20.4.7) says that there should be expected every where in the case of *prastāva*, *pratihāra* and *nidhana*, the measure of syllables as per *yoni* in the case of different metres. In the remaining *udgītha* there is *āvāpa*- e.g. in the Vāmadevya [Ūha Eka 381] — mā/jantiśumbhanti viprammārutōgaṇēna kavirgīrbhiḥ kāvyēnā kavissantsōmāḥ/pā/āuʃ3 hōhāi; (1st *stotrīyā*) [Śiv — प्रस्तावप्रतिहारोपद्रवनिधनानाम्-अक्षरपरिमाणं परिशेषादुद्गीथ एवापायो [एवावापो] भवति । अथवा लक्षणन्यायात्पादगीतिरभ्यस्यते ।]

कनीयस्यादितो लोपः पर्वणां संघातानां च ॥ १७ ॥

In the *chandas* having less syllables than the *chandas* of the *yoni* there is the elision of the syllable at the beginning and there is elision of the *parvans* at the beginning in the case of *saṁghātas.* [Saṁghāta means group of *parvans*] e.g. in the Kāleyasāman [Ūha Prā 807] — eṣāʃ3brāhmā, there is the elision of four syllables; yāʃ23ḥ; here there is elisionof seven syllables; āʃ3 - here there is elision of three syllables. In the Vāravantīyasāman [Ūha Eka 528] māʃ234 - here there is the elisionof two syllables; vāʃ234hāi - here there is the elision of two syllables, svāirāʃ34/āuhovā, here there is the elision of two syllables, ihāʃ234hāi/ uhuvāʃ234ntī/sūnāʃ34/āuhovā, here there is the elision of five syllables.

शुर्मदायास्तु त्र्यक्षराया उपाद्यलोपो वारे ॥ १८ ॥

[This sūtra is not there in Śiv]

In the Vāravantīyasāman [Ūha Prā 827] in the third *stotrīyā* there is *śurmadā parvan* having three syllables. The example is - dhojanāʃ34/āuhovā; here there is the elision of the syllable which is near the first syllable i.e. second syllable (राधो जनानाम्)

लेयप्रस्तावसदृशेष्वविकार: ॥ १९ ॥

In the *sāmans* having the *prastāva* similar to that of Kāleya (GGG 237.4) there is no modification in the *prastāva.*

गायन्त्याद्यायामाष्कारणिधनवत् ॥ २० ॥

In the Kāleyasāman [Ūha Prā 824] beginning with *gāyanti* (gāyantāʃ3itvāgāyātiṇāḥ) in the first *stotrīyā,* the *svara* in the *prastāva* is like that of the *sāman* Āṣkāraṇidhana [GGG 261.1] beginning with - vāyamghā-ʃ3tvāsutāvāntāḥ.

इन्द्रायाद्युत्तरयोर्वयमुत्वावत् ॥ २१ ॥

In the second and the third *stotrīyā* of the Kāleyasāman [Ūha Prā 823], the *svara* of *prastāva* is like that of *prastāva* of Kāṇvasāman [GGG 157.2]. The *prastāva* of Kāleya, second *stotrīyā* - indrāyāʃ3hicitrabhānāu; third *stotrīyā* - indrāyāʃ3hitūjānāḥ; *prastāva* of Kāṇva - vāyamūʃ3tvātadidarthāḥ.

काक्षीवत उच्चावत् ॥ २२ ॥

In the Kākṣivatasāman [Ūha Daśa 159], the *svara* of *prastāva* is like that of the *prastāva* of Āmahīyava - [Ūha Daśa 1] — pāvasvāʃ3devaāyuṣak; Āmahīyava - uccātāʃ3ijātamā ndhasāḥ. Similarly in the Kākṣīvatasāman beginning with *yaste* [Ūha Eka 483] — yāstemāʃ3dovareṇiyaḥ; [M — सेषे प्रत्नंपीयूषायां श्यैतवत् ॥ व्याख्या–उत्सेधे

श्यैतवत् प्रस्तावस्वर: । मध्यमस्य पर्वणो लोप इत्यर्थ: । (not there in Nānā)] [M — illustrations श्यैत — (Ūha Daśa 43) — अभिप्रवस्सुरा । धसा।३४ औ हों वा । उत्सेध — (Ūha Eka 525) — प्रत्नं पीयूषम्पूर्व्यम्यदु । क्थिया।३४ औ हों वा ॥]

देव्य आकाराकारयकाराभ्यास एनातंवोऽग्निमिति ॥ २३ ॥

In the Vāmadevyasāman [Ūha Prā 830], there is repetition of *ā* and *ya*. In the case of nā∫2mo∫35, in the third *stotrīyā*; in this case, there is the repetition of *ā* (नाम+ओ); similarly, in the Vāmadevyasāman (Ūha Ahī 598) in the third *stotrīyā*, in the case of *nyā*∫2mo∫35, there is the repetition of *ā* in the word *nyam* (न्यम्+आ). In the Vāmadevyasāman [Ūha Daśa 222] in the second *stotrīyā* there is the repetition of *ya* in the word *tya* in tyā∫2yo∫35hāi (त्य: । य:). (Cf. PS 10.2.16).

निधने च नित्यमोत्वम् ॥ २४ ॥

In the Vāmadevyasāman [Ūha Daśa 5] in the *nidhana* followed by *hāi* there is the vowel *o* in the case of *ā* of *tā* — e.g. vā∫2rto∫35hāi (वृतां)

गौषूक्ते तूच्चातायामूने षाशब्दाभ्यासात् संप्राप्ति: ॥ २५ ॥

But in the Gauṣūktasāman [Ūha Eka 456], in the third *stotrīyā* there is the obtainment of the syllable *ṣā* by repetition when the foot (quarter) of the *chandas* has less measure of syllables — e.g. dyumnānimānuṣau∫2/huvāi/huva∫2i/ ṣāṇā∫2m/ [द्युम्नानि मानुषाणाम्] [The word *samprāpti* in the *sūtra* indicates that in the case of the quarter of the *chandas* which has less measure of syllables, there should be repetition of the last but one syllable to complete the measure of the quarter— e.g. in the Agnestriṇidhanasāman [Ūha Daśa 88] in the second *stotrīyā* there is the repetition of the last but one syllable, the quarter having less measure — sômôdū∫234gdhā/bhirā∫31uvā∫23/ā∫234kṣāḥ]

क्रौञ्चे च हिशब्दाभ्यासात् ॥ २६ ॥

In the Krauñca [Krauñcādya] - sāman also [Ūha Kṣu 891] there is the obtainment of the repetition of the syllable *hi* — endrayāhauho/hiharibhāiḥ/

वर्ते चेकाराभ्यासात् ॥ २७ ॥

In the Abhīvartasāman [Ūha Sam 280] in the third *stotrīyā*, there is the obtainment of *i* by the repetition of *i* e.g. taāā∫1indrā∫2/ (te indra).

साहीयगूर्दपुत्रेषु च ॥ २८ ॥

And in the Satrāsāhīya, Gūrda and Udvaṁśaputrasāmans also, there is the obtainment of vowel *i* by its repetition. Satrāsāhīya - [Ūha Eka 489] — 2nd *stotrīyā* - rāyaū∫3ho/ vāhā∫34i/ā∫234i/ā∫234indo∫6hāi; Gūrda - [Ūha Daśa 119] — 2nd *stotrīyā* - rāyovā/ā∫5i/; Udvaṁśapūtra [Ūha Daśa 120] — sā ā∫23uvā∫23/ūp/ā∫2i.

अत:परं पर्वविकारान् वक्ष्याम: ॥ २९ ॥

Hence forth we shall state the modifications of the *parvan*.

यदधिकृतं स्वरतः पर्व तद्यथायोनि ॥ ३० ॥

In the Ūhagāna, the *parvan* which is qualified remains like the *yoni* in regard to the *svaras*. [That means its chanting is like that of *yoni*. All the *parvans* in the Ūhagāna would be the illustrations]. In the modifications of *parvans* in the case of the *svaras* (notes) whatever *parvan* is obtained as modified *parvan*, that *parvan* would be taught by that modified *parvan* only [Ajāta - e.g. Āmahīyavasāman [Ūha Daśa 1], 3rd *stotrīyā* - the 3rd parvan is - *nuṣāṇām* by dropping the beginning (of mānuṣāṇām) it becomes nūṣāʃ23ṇām.

In this case, by dropping the third syllable, the beginning is made like the *yoni*. Similarly, in Daivātithasāman [Ūha Daśa 28], in the first *stotrīyā*, there is achieved the *vṛddhi* of the first syllable *sākhāyāstoma*. In the next two *stotrīyā* there is only the repetition of the higher *prathama svara*. [Ūha Daśa 1] — nūṣāʃ23ṇām; (GGG 467.13] — miyāʃ23dadāi; [Ūha Daśa 28] — 1st *stotrīyā* - sākhāyastoma; in the Ārcika, we have - sākhāyāḥstomā ...., 2nd *stotrīyā* - indrām somesā; (GGG 164.1)— sākhāyastoma/vā; 3rd *stotrīyā* - gāmādvājebhiḥ.]

स्वरविकाराद्यदन्यत् पर्वापद्यते तत्तेनैवोपदेक्ष्यामः ॥ ३१ ॥

Due to the modification of *svara* when a *parvan* becomes different, we shall instruct it by that only.

आमहीयवमध्यमायामुग्रंशर्मारिमातां स्वासु ॥ ३२ ॥

In the Āmahīyavasāman [Ūha Daśa 1], based on its own *tṛca*, in the middle *stotrīyā* the *parvan*-ugrāṁśārmā of the first *stotrīyā*, has the *svara* of rārimātā in the *parvan* vārivovāit. In the middle *stotrīyā* of Ūha Daśa 1, this *parvan* gets the *svaras* of rārimātā. In the 3rd *stotrīyā*, the *parvan*, nūṣāʃ23ṇām is there. [*mānuṣāṇām* - the syllable *mā* is joined to the preceeding *parvan* dyūmnānāʃ1imāʃ2].

स्वासु कमश्वोत्तरयोरेभिर्वर्धा प्रवइन्द्राम् ॥ ३३ ॥

In the Sākamaśvasāman [Ūha Daśa 15], in its own *ṛcs*, *ebhāʃ2irvardhā* becomes *pravaindra*. In the 2nd *stotrīyā* the *parvan* *tātrāʃ2yonāim* becomes prāvāʃ2indrā (GGG. 156.2). In the 3rd *stotrīyā* - ebhāʃ2irvārdhā becomes prāvāʃ2indrā. The *parvan*, athāʃ2duvāḥ becomes prāvāʃ2indrā.

आयः पुमध्यमायां तु मराम् ॥ ३४ ॥

In the middle *stotrīyā* of Sākamaśva [Ūha Prā 825] based on the *tṛca* starting with *āyaḥpū*, the *parvan* *ebhirvardhā* becomes *marā*. The *parvan* yājāʃ2iṣṭhoā becomes like the *parvan* mārāʃ2rāṇā. The mārāʃ2raṇā *parvan* occurs in (GGG. 516.1).

अग्निष्टुन्नौधसे मध्यमायां मागायतान्धाङ्गास्वरोत्पत्तिः प्राक् प्रहूयसायाः ॥ ३५ ॥

In the Naudhasasāman employed in the Agniṣṭut sacrifices [Ūha Eka 416], in the middle *stotrīyā* of the *yoni*, the *māgāyata* namely, *vātsannā* has the *svara* of *āndhā* and before *prahūyasā parvan* there is the origin of the *svara jā*. Naudhasa (GGG. 236.5), Vātsannā. Saumitra (GGG. 388.1) - *māgāyatā. āndhāḥ* occurs in the Nihavasāman (GGG 313.2) as the middle *parvan*. In the sāman Māruta (GGG. 16.1) the *parvan* prāhūyā234sāi occurs. In the *sāman* Saurya (GGG. 31.1) the *parvan jā* occurs. [Middle *stotrīyā* - Āndhā-hāitvā. Āndhā has two syllables; Māgāyatā, 3; prahūyasā-sū/nōaṅgā234irāḥ. Before it the *jā svara* is originated. Which is not there in the *yoni* - sū is the *jāsvara*. [hāitvā/ (*āndhā*); ... sū/ hōaṅgā234irāḥ/ (*jāsvara* before *prahūsā*).

श्यैतधसतृतीयायां च ॥ ३६ ॥

In the Śyaitanaudhasasāman [Ūha Kṣu 860], in the third *stotrīyā* in the *yoni*, the *parvan vātsannā* having the *svara* of māgayatā gets the *svara* of Āndhā i.e. the *parvan* Āivā has the svara of Āndhā. The *jā svara* is originated before the *prahūyasā parvan* - ā/syāpinvā234irāi. The *jāsvara* is in the parvan ā.

अनुष्टुप्सु वाइश्पता तयाम् ॥ ३७ ॥

In the Naudhasasāman [Ūha Kṣu 858], having *anuṣṭubh* metre in the *stotrīyā*, the *parvan vāiṣpātāi* gets the *svara* of *tayā*. Vaispatā has two *parvans* vāiṣpā/&/tāi/ The *parvan tayā* also has two *parvans* - *tayā/e/śvā/nām/*. The *parvan vāiṣpa/tāi* occurs in (GGG. 26.1) — Vaiśvamanasamsāman. The *parvan tāyāi* occurs in the Barhiṣyasāman (GGG 1.2). In the *yoni* there is the elision of the *parvan vātsannā*. In the Naudhasa [Ūha Kṣu 851], the *vāiṣpatā parvan* gets the *svara* of *tayā* in vi/ śvā/. In the Naudhasasāman having kakubh metre [Ūha Daśa 6], the vaiṣpatā-parvan having two syllables gets the *svara* of *tayā* - svāsā/rāi/. The *parvan* vāiṣpātāi occurs in the *sāman* Vaiśvamanasa (GGG 26.1). The next parvan is *tārutā*3.

कावे स्वासु भिशब्दादकारागम उदपप्तायां च वाशब्दे च नित्यमोत्वम् ॥ ३८ ॥

In the Kāvasāman [Ūha Daśa 13] based on its own *ṛcs* there is the addition of *a* after *bhi* and in the *udapaptā* [Ūha Sat 734] there is the vowel *o* of the earlier syllable always, in the case of the word *vā* (before the *gati*). [e.g. - abhyovā (abhi+a+o vā). After adding *a* to *bhi* the vowel *i* would be changed to *ya*. So the ultimate form would be *ābhyōvā*. In the case of *udapaptā* after *ut* when *a* is added

and the word *vā* follows the former vowel becomes *o* always and the ultimate form would be *ūdovā*. At the beginning of the second *ṛc* in the *tṛca* the word *udapaptam* is there — *ut/apaptan*; ut+o+vā. In the case of *pavovā* [Ūha Ahī 477], after adding *a* to *vi* (pavi) there is no change of *i* into *ya* because there is the absence of *upasarga* according to *audavraji*. Similarly *ṛtovā* form is there. By PS 7.10.30, there is elision when *ovā* and *au* are combined of the vowel and the consonant. Cf. Sāmatantra-sūtra 1130 भे घोषे दुह्यक्षे in the case of *udūhya* when the stobha having *ghoṣa* syllable is there, the vowel *o* takes place in place of *ā* (e.g. गायन्ति त्वोहाइ) (GGG 342.2).

पौरुहन्मने स्तोत्रा मागायतां जास्वरोत्पत्तिश्च प्राक्तरुतायाः ॥ ३९ ॥

In the Pauruhanmanasāman [Ūha Daśa 149] the *parvan stotrā* gives the *svara* of *māgāyātā* and there is the origination of *jāsvara* before *tarutā*. The *stotrā parvan* is — stotrā∫3m. In the *yoni* of this *sāman* (GGG 273.1) there is the *parvan* vāiśvāsā∫3m which has the *svara* of *stotrā*. The *parvan* sāmudrāsyā has the svara of *māgāyatā*, in the first *stotrīyā* of Ūha Daśa 149. There is the origination of *jāsvara* before *tarutā* i.e. *dhāi* is the *parvan* having *jā svara*. The *parvan* tārutā∫3 has the *svara* which is seen in the *parvan* viṣtapā∫3i. This *parvan* follows the *parvan* dhāi. The *parvan* stotrā∫3m occurs in the Kautsasāman (GGG 228.2); the *parvan* māgāyatā occurs in the sāman Saumitra (GGG 388.1). Tarutā occurs in (GGG 273.1) and the *parvan jā* occurs in (GGG 31.1). [dhāi/viṣtapā∫3i]

PS Prapā. VIII. 5 ends.

VIII. 6 begins —

पृश्निनि तृतीयपादान्ते चदक्षसा पतिः कवीम् ॥ १ ॥ [M — यो राजादिषु पृ.]

In the Pṛśnisāman [Ūha Daśa 74] in the second *stotrīyā* at the end of the third quarter there is the *parvan* as per *yoni* - cādākṣāsā∫2i which gets the *svara* of the *parvan patiḥkavī* i.e. the *parvan* becomes-nmānnāvā∫1sā∫23i. In this *sāman* Bharadvājasya Pṛśni (GGG 37.1) in the *yoni* at the end of the third quarter there is the *parvan* - yāviṣṭhiyā∫23. [In the *sāman* (GGG 30.1) there is the *parvan* pātāiḥkā∫1vī∫2ḥ. Cādākṣāsā∫2i occurs in (GGG 35.3) in the *sāman* Śnauṣṭhīgava.]

पृतनातूतद्विषाम् ॥ २ ॥

In the same *sāman* (GGG 6.1) at the end of the third quarter is the *parvan* cādakṣāsā∫23i; it becomes utadviṣā i.e. —its pṛtanā∫1nā∫23m parvan gets the *svara* of the *parvan* ūtādvā∫1iṣā∫2ḥ which is seen in (GGG 6) in the *sāman* Sāṁvarga.

पतिः कव्युत्तमे च ॥ ३ ॥

In the same sāman [Ūha Daśa 74] in the Ūhagāna in the last quarter the *parvan patiḥkavī* as per *yoni* becomes *utadviṣā* i.e. it has the *svara* of utadviṣā — jyeṣṭhāmyo1vā∫23.

जमवर्ते ध्यमायां रनोनुमा चदक्षसाम् ॥ ४ ॥

In the *sāman* Jamadagneḥabhīvartaḥ [Ūha Sat 715] in the middle *stotrīyā* the *parvan* rānonūmā∫2ḥ of the *yoni* gets the *svara* of the *parvan cadakṣasā* in sumātauvā∫2ḥ. The *parvan* cādākṣāsā∫21 occurs in the sāman (GGG 35.3). [The *parvan* rānonūmā∫2ḥ occurs in the sāman Bhāradvājasya Arkaḥ (GGG 233.1)]

पुत्र उत्तरयोर्नेमिस्त्वन्नाम् ॥ ५ ॥

In the *sāman* Udvaṁśaputra [Ūha Daśa 120], in the second and the third *stotrīyās* there is the *parvan nemiḥ* i.e. nāimiścakrauvā. It becomes *tvannāi* i.e. it gets the *svara* of the *parvan* tvannā∫234vā∫3. in the second *stotrīyā* the *parvan* is saā∫32uvā∫3; in the third *stotrīyā* the *parvan* is taā∫32vā∫3. The *parvan* nāimiścakrauvā occurs in the Tvāṣṭrīsāman (GGG 94.1). The *parvan* tvannā∫3uvā∫3 occurs in the *sāman* Gaurīvita (GGG 318.1) - [Ūha Daśa 120] — saā∫32uvā∫3; taā∫32uvā∫3 [Nānā-Saā∫3uvā∫3; taā∫3uvā∫3; Simon - tvamnā∫3uvā∫3; (9 indicates *namana.*)

यशस्युत्तमायामुत्तरा तया नन्दाम् ॥ ६ ॥

In the *sāman* Indrasyayaśas [Ūha Sat 713], in the third *stotrīyā*, the second *tayā* gets the *svara* of *nandā*. The *parvan tayāi* gets the svara of the *parvan nandā* i.e. nāndāi. In the *yoni* the *parvan tayāi* occurs twice. The second one becomes *nandā*. The *parvan tayāi* occurs in the *sāman* Kaṣyapasyabarhiṣyam (GGG. 1.2). The *parvan* nāmdāi occurs in the *sāman* Agneḥvaiśvanarasya sāman (GGG 67.2). [māhāi]

अयं दासोत्तरयोर्जरिसंघातम् ॥ ७ ॥

In the Rātridaivodāsasāman [Ūha Daśa 22], in the second and the third *stotrīyās* there is the occurance of the *saṁghāta* of *jari parvan*. In the second *stotrīyā*, the *parvan* ending with ... tesūtāḥ and beginning with sācigosācipū becomes *jarisaṁghāta*. In the third *stotrīyā*, the *parvan* beginning with yāsteśṛṅgāvṛṣaḥ and ending with .... pāyiyāḥ becomes *jarisaṁghāta*. The *jarisaṁghāta* occurs in the sāman Paurumagda (GGG 39.2) —agnejāritārvi/śpāti∫3ḥ/tā∫234/pānodevara/kṣāsāḥ/ [Śiv — अग्ने जरितर्वि। श्पती–रिति जरिसंघातः। जरिसंघातस्य द्वितीयं पर्व श्पतीरिति। उत्तरयोरेतादृशं पर्व भवति। The jarisaṁghāta is seen in *agneḥ jaritarvi/śpatiḥ/* The 2nd *parvan* of this *saṁghata* is *viśpatiḥ*. Similar parvan is there in the latter two *stotrīyās.*]

कार्णश्रवसोत्तरयोर्नुषेजनासदावृधाम् ॥ ८ ॥

In the Karṇaśravasasāman [Ūha Daśa 113] in the second and the third *stotrīyās* the *parvan* nuṣejanā becomes *sadāvṛddhā*. In the second *stotrīyā* - dŏmātibhāʃ23iḥ and in the third *stotrīyā* the *parvan* is bhyŏmādhūmāʃ23. The *parvan* nūṣĕjanā occurs in (GGG 2.1) i.e. *sāman* Sauparṇaṁvaiṣvamanasam. In the *sāman* Vaikhānasa [GGG 243.1] there is the *parvan* sādāvṛdhāʃ23m. [Cf. GGG 569.1 — व्यैः स्वदेयाʃ23/]

मार्गीयवे मागायताप्रथमोच्चं प्रसोमप्रथमायामस्य प्रत्लाद्ययोश्च ॥ ९ ॥

In the Mārgīyavasāman [Ūha Sat 689], in the first *stotrīyā* at the beginning of the second quarter the *parvan* māgāyatā does not have the first syllable with higher *svara* i.e. it has the *svara* as āpŏnayā. In the Mārgiyava sāman [Ūha Ahī 552] in the first two *stotrīyās* at the beginning of the second quarter, the *parvan māgāyatā* does not have the first syllable with higher *svara*. First *stotrīyā* e.g. - śūkrāmdudū; second *stotrīyā* - āyāṁsarā.

वृषाजिगे प्रथमायां च ॥ १० ॥ [Nānā — and Śiv वृषाजिग]

In the Ājigasāman [Ūha Eka 448], beginning with *vṛṣā*, in the first *stotrīyā* the *parvan māgāyatā* does not have the first syllable with higher *svara* - mārūtvatē. [As per the *svara* of the *ṛc* there is the higher *svara* of the first syllable - Ajāta. [M — व्याख्या-मागायताऽअप्रथमोच्चा] (Māgayatā not having the *prathama* as high *svara*.)

घृतनिधने छतानुवमित्यत्र स्वरागमः ॥ ११ ॥

In the Ghṛtaścunnidhanasāman [Ūha Daśa 27] in the second *stotrīyā* there is the advent of the vowel *a* in the case of chātānuvamāu/hŏvāʃ3hāi. [In the word *tanvam* of the *ṛc* there is the advent of *a* in *nvam*] (नियच्छतन्वम्) [Śiv — न्वशब्दस्य विकर्षे सति तनुवम् इति प्राप्नोति)। अग्रे अकारः। तनुवम। मकारस्यः औभावः। (अतः तनुवमौ)। (Cf. सामतन्त्र-'औम/हि।' सूत्र ११३७)] औमापद्यते होशब्दे । अवृद्ध इत्यधिकारः । It becomes *auma* when followed by *ho*.)

हवि ॥ १२ ॥

In the word *havi* when followed by *ho* there is the becoming of *au* in the *sāman* Mahāvāmadevyam [Ūha Daśa 222] in the third *stotrīyā* - yāntyaūhōʃ3; (yanti vājaḥ). In this, there is the advent of *au*. Similarly, in [Ūha Eka 381] in the case of ētyaūhōʃ3.

वंशब्दस्य चोद्भावः ॥ १३ ॥ [Ajāta — उद्भावः = उच्चीभाव]

There is the state of having higher *svara* in the case of *vam* i.e. in the Ghṛtaścunnidhanasāman [Ūha Daśa 27] in the 2nd *stotrīyā* in regard to

chātānuvamāu/ .... hō..... [otherwise, the rule is — there is *nighāta* i.e. lowering down of *svara* in the case of *svarita*.]

इदं संघातस्त्रिष्टुप्सु पार्थवाराहवासिष्ठकुत्सरथीयादिषु ॥ १४ ॥

In the case of Pārthasāman [Ūha Sam 227] Vārāha [Ūha Ahi 651], Vāsiṣṭha [Ūha Daśa 42], Kutsasya adhirathīyam [Ūha Kṣu 915] and Ājyadoham [RG Ahī 96] etc. having Triṣṭubh metre, there is the *idam saṃghāta* having three *parvans*. It is as follows - idam tae/kā∫3mpārāḥ/ūtāekām (GGG 65.1). (1) [Ūha Sam 227]— devōdevā/nā∫3ñjāni/māvivakti - (first *stotrīyā*); (2) [Ūha Ahī 651] — third *stotrīy*--vṛthākrīḍā/tā∫3mmima/tenāgāvāḥ; (3) [Ūha Daśa 42] — nādāyannāi (si∫3pṛthi/vimūtādyām (first *stotrīyā*); (4) [Ūha Kṣu 915] — pādāvārā/hō∫3ābhi/ etirebhān/ (5) [RG Ahī 96] — tisrōvācāḥ/ī∫3raya/tipravāhnīḥ.

वाराहे शुचिबावृधन्ता तरुताम् ॥ १५ ॥

In the Vārāhasāman [Ūha Ahī 651] in the *tṛca* the *parvan* śūcibā∫3 gets the *svara* of *vṛdhantā*. In the first *stotrīyā* in the *yoni*, this *vṛdhantā* gets the *svara* of *tarutā* e.g. In the second *stotrīyā* in the case of *sucibā* there is the *vṛdhantā parvan* in the case of pāvāmā. In the third *stotrīyā*, in place of *sucibā* there is *vṛdhantā parvan* in kṛnūte. In the first *stotrīyā*, the *parvan sucibā* gets the *svara* of *tarutā*. [The *parvan vṛdhāntām* occurs in the *sāman* Saindhukṣita (GGG 21.2). The *parvan* śūcibā∫3 occurs in Vārāhasāman (GGG 524.4)]

पार्थे तु वृण्याद्ये हीषीं प्रकृतौ ॥ १६ ॥

But in the Pārthasāman (GGG 316.2) in the *yoni* the first two syllables of the *parvan* vṛnīmahāi get the *svara hīṣī* - sū∫234svā/nūsāḥ. [The *parvan vṛnīmahāi* occurs in the sāman Bṛhadbhāradvāja (GGG 3.1)

ऊहे द्वितीयम् ॥ १७ ॥

In the Ūhagāna the first two syllables of the *parvan vṛnīmahāi* get the second *svara* i.e. *gāndhāra* — e.g. in the Pārthasāman [Ūha Sam 248] in the first *stotrīyā* - vṛṣāsōno; (Ūha Sam 347) —āyaṁsōmāḥ etc.

अनुष्टुप्सु त्वृभुसंघातम् ॥ १८ ॥ [M & Śiv — अनुष्टुप्सु ऋभुसंघातम्]

In the Pārthasāman in the Anuṣṭubh metre [Ūha Daśa 94] the first two syllables of vṛnīmahāi get the *ṛbhusaṁghātapāvi*/tredhā∫2/rāyāsū∫234tāḥ/ etc. *ṛbhusaṁghāta* occurs in the sāman Saumitra (GGG 199.1)—ṛbhu/kṣṇā∫2m/ ṛbhūrnrā∫234yām/

आज्यदोहद्यौतानयोर्जुहूसंघातम् ॥ १९ ॥

In the Ājyadohasāman in the *anuṣṭubh* metre (RG Ahī 94) *idam saṁghāta* gets

the *svara* of *juhūsaṁghāta*. So also in Dyautāna [Ūha Eka 402]. Ājadoha [RG Ahī 94] — prasunvānā∫2̂/yaāndhā∫234sāḥ/; Dyautāna - [Ūha Eka 402] — upatvākā∫2̂/ māi∫mā∫234hāi/ Dyautāna [Ūha prā 849] — utsodevo∫2̂/hiraṇyā∫234yāḥ/

विच्छन्दस्सु च वैराजर्षभारिष्टयोः ॥ २० ॥

In the Vairājarṣabha [RG Kṣu 177] and in the Ariṣta sāman [RG Kṣu 200] the *idam saṁghāta* gets the *svara* of *juhūsaṁghāta* in the metre other than its original metre, paridhimrā∫2̂/titāmā∫234ihāi/; Ariṣṭasāman—indrā∫2̂/yamāndā∫234ināḥ/

वाशे ध्यमपादयोश्चदक्षसोतद्विषाम् ॥ २१ ॥

In the Vāśasāman [Ūha Eka 652], the *parvan* cadakṣasā in the *yoni* in the two middle quarters gets the *svara* of *utadviṣā*. In the *yoni* i.e. 1st *stotrīyā* and (GGG 297.1) we have .. vāyo∫1dādhā∫2̄i and ... tāo∫1jāsā∫2̄/ which are the *cadakṣasā parvans*. The third short syllable before the end of *cadakṣasā* becomes *adhigīta*. The third long syllable before the end of *utadviṣā* has *pratyutkrama*. In the Śnausthīgavasāman (GGG 35.3) there is the *parvan* cadākṣāsa∫2̄i. In the *sāman* Śāṃvarga (GGG 6.1) there is the *parvan* utādvā∫1iṣā∫2̄ḥ/. [Ūha Ahī 652] — purutrā carathāndā∫1dhā∫2i/ ... sutāigā∫1mā∫2̄ḥ. This is *utadviṣā*. In the *yoni* there is *cadakṣarsā parvan* i.e. vāyo∫1dādhā∫2̄i, and tāo∫1jāsā∫2̄/.

अतँ हि ॥ २२ ॥

In the Vāśa-sāman [Ūha Sat 706] in the second *stotrīyā* there is no *utadviṣā* in the case of *cadakṣasā* - taṃhisvarājam vṛṣabhantāmo∫1jāsā∫2; as the third syllable before the end has *pratyutkrāma*.

मद्रे प्रथमोच्चस्य चतुरक्षरमाद्यं पिबासोमां परं योनिवत् ॥ २३ ॥

In the Paurumadgasāman [Ūha Daśa 54] the first four syllables of the *parvan* having the higher note *prathamasvara* become *pibāsomā* i.e. parvantemā∫2̄. Thus there is the *karṣaṇa* of the *vṛddha* syllable. The syllable after the four syllables remains like *yoni*. Yoni (GGG 39.1) — तंपोनोदेऽरेवरक्षसः । i.e. diyammādām. In the Paurumadgasāman [Ūha Ahī 662] — this *parvan* is as - āpovāsā∫2̄noarsāsi.]. The pibāsomā∫2̄m *parvan* occurs in the *sāman* Aurdhvasadmana (GGG 229.1)

पाष्ठौहोत्तरयोर्वृण्यौ तद्विविद्धाम् ॥ २४ ॥

In the Pāsthauhasāman [Ūha Daśa 60] the two latter *vṛni parvans* in the two latter *stotrīyās* become *tadviviḍḍhā*. The *parvan vṛnīmahāi* occurs in the Bṛhadbhāradvāja sāman (GGG 3.1). The two *vṛnī parvans* in [Ūha Daśa 60] are - gāvomimam and tidhenavāḥ in the *yoni* (GGG 471.6). In the second and third *stotrīyās* the second *parvan* with *vṛnī* becomes *tādviviḍḍhāi*, second *stotrīyā* -

yāhvīṛtasyāmātaraḥ (यह्वीऋतस्यमातर:); third *stotrīyā*-māviśvatāḥ (अस्मभ्यं सौमविश्वत:). The *parvan tadviviḍḍhāi* occurs in the Jarābodhīyasāman (GGG 15.1).

प्रमंहिष्ठीयायां वाघाद्भीर्योदेवाम् ॥ २५ ॥

In the Pramaṃhiṣṭhīyasāman [Ūha Daśa 65], in the second *stotrīyā*, the *parvan* vāghādbhīʃ2ḥ seen in the *yoni* becomes *yodevā*. In the *sāman* Vīṅka (GGG 57.1), the *parvan* vāghādbhīʃ2ḥ (वाघाद्भीऽ२)_occurs. The *parvan* yōdevāsyāʃ2 occurs in the sāman *Aiṣa* (GGG 466.1). In the *yoni* (i.e. first *stotrīyā*), the *parvan* ṛtāvneʃ2 becomes avāṃsātāʃ2i in Ūha in second *stotrīyā*.

तद्विविड्वावृणीमहाम् ॥ २६ ॥ [M — तस्यां तद्विविड्ढवृणीमहाम् ॥]

[Śiv — तद्विविड्वाबृहतेशू; वृणीमहा-मघवायि]

In the same *sāman* [Ūha Daśa 65], in the second *stotrīyā* the *parvan* becomes vṛṇīmahā. tadvviḍḍhā *bṛhateśukrāʃ*3śoʃ3/ is the *tadviviḍḍhā parvan* in the *yoni* (i.e. first *stotrīyā*). In the second *stotrīyā* there is the *parvan vṛṇīmahāi* in the case of māghavāi. In the *sāman* Jarābodhīya (GGG 15.1) the *parvan tadviviḍḍhāi* occurs.

वात्सप्रे वृधन्तादे: कर्षणप्राप्तस्याकर्षणम् ॥ २७ ॥

In the Vātsaprasāman [Ūha Daśa 79], there is the *parvan* having *vṛdhantā* at the beginning. It is vṛdhantādi *parvan*. After that there is the *kāmpā parvan*. The usual *karṣaṇa* does not take place e.g. tejāni. The *parvan vṛdhantām* occurs in the *sāman* Saindhukṣita (GGG 21.2). The *parvan* kāʃ3mpāraḥ (i.e. सोम: पवा ।) occurs in the sāman Yāma (GGG 65.1).

ऊतएका च द्वितीयम् ॥ २८ ॥

In the same sāman [Ūha Daśa 79], the *parvan ūtaekām* gets the *dvitīya svara* in tāmatīnāṃ. The *parvan ūtaekām* occurs in the sāman Yāma (GG 65.1). In the Vātsaprasāman (GG 317.5) the *parvan* indrāhāstām has the *svara* of *ūtaekā*.

अभ्यासश्च ॥ २९ ॥

In the repetition also the *utaekā parvan* in the same *sāman* [Ūha Daśa 79] gets the *dvitīya svara* - matīnām/matīnām.

क्षौद्रे तु वृणी प्रथमम् ॥ ३० ॥

But in the Vātsaprasāman in the Kṣudra parvan [Ūha Kṣu 898], the *vṛṇī parvan* gets *prathamasvara* sutāyamā; sakhāyodī etc.

अपुरोजि ॥ ३१ ॥

In the same *sāman* [Ūha Kṣu 898], the *vṛṇī* does not have *prathama svara*, it gets *dvitīyasvara* - purojitāi.

ऊतएकायाश्च त्र्यक्षरं साभ्यासम् ॥ ३२ ॥

In the same *sāman* [Ūha Kṣu 898], in the *utaekā parvan,* the group of three syllables *andhasah* has repetition, which gets *prathama svara* - ̀andhaso/dhaso/ dhasaḥ/

मानवयोः पूर्वे चदक्षसा पतिः कवीम् ॥ ३३ ॥

Among the Pūrvamānavasāman and the Uttaramānavasāman the *parvan cadakṣasā* becomes *patiḥkavī.* In Pūrvamānava [Ūha Sam 363] in the second quarter the *parvan* cādākṣāsā∫2i occurs. It becomes *patih kavī.* The *parvan* of second foot is bhiyoyā∫1thā∫2, which has the svara of *patiḥkavī.*

शुर्मदा चैकर्चे लुप्तोपान्त्या ॥ ३४ ॥

In the Pūrvamānavasāman based on one *ṛc* [Ūha Sam 355] there is the elision of the penultimate syllable of the *parvan śurmadā* in the third quarter. In the *yoni* (GGG 54.2) the *parvan* is ṇvārtajā∫3 (GGG 54.1). In the Ūha there is the *parvan* gomāngo∫3. The *parvan śurmadā* occurs in the *sāman* Śaiśava (GGG 473.3) - śūrmādāyā.

उत्तरे चैतस्यामेव ॥ ३५ ॥

In the Uttaramānava, in the same *stotrīyā* [Ūha Daśa 85], in the third quarter the penultimate syllable of the two *śurmadās* gets elided. In the *yoni* (GGG 54.2) we have two *śurmadā parvans* - dāide∫1thakā/ and nvārtajā∫31. In the Ūhagāna the *parvans* are — ānūpe and gomāngo∫31.

अन्यत्र शुर्मदायाः पूर्वस्या उपान्त्यं नीचम् ॥ ३६ ॥

Elsewhere, in the other Mānavottarasāman [Ūha Daśa 85], *śurmadā* does not have the elision of the penultimate syllable - āśvāyeva/hāritāyā∫31. In the same *sāman* the penultimate syllable of the first *śrumadā* has lower *svara.* In the *yoni* the penultimate syllable has higher *svara.* e.g. — dāide∫1thaka.

ध्र्यश्वत्वाष्ट्रीसाम्नोश्चदक्षसा पतिः कवीम् ॥ ३८ ॥

In the Vādhyraśvasāman [Ūha Daśa 86] and in the Tvāṣṭrīsāman [Ūha Ahī 633] the *parvan cadakṣasā* becomes *patiḥ kavī.* In the 2nd *stotrīyā,* [Ūha Daśa 86]— tidhārā∫1yā∫2. [In the *yoni,* in the sāman Vaiśvadeva (GGG 277.1), the *cadakṣasā parvan* is - drāte∫1sākhā ∫2]. In [Ūha Ahī 633], [in the *yoni* (GGG 175.1) the *cadakṣasā parvan* is ūpā∫1sātā∫2i] — 1st *stotrīyā* - tāyāihā∫1rā∫2i.

रन्ध्रोत्तरे शुर्मदोत्तरयोर्जातःपृच्छाम् ॥ ३९ ॥

In the Aukṣṇorandhrottarasāman [Ūha Daśa 103], in the second and third *stotrīyās,* the *śurmadā parvan* becomes *jātaḥpṛcchā.* In the *yoni* the *śurmadā parvan* is rāyīmpiśā∫3. In the second *stotrīyā* and the third *stotrīyā,* there is *jātaḥpṛcchā*

parvan in pūnānovā/3/ and dāivānāṃso/3 respectively. The *jātaḥpṛcchā parvan* occurs in the *sāman* Auṣasa (GGG 216.1) — jātaḥpṛcchā/3t. In the case of *śurmadā* the second syllable has the *abhigīta svara*, but in the *jātaḥpṛcchā* it is as per the *ṛc*.

Prapā. VIII Khaṇḍa 6 ends.

7 begins —

शने प्रेष्ठं वाजुहोताम् ॥ १ ॥

In the Auśanasāman [Ūha Daśa 171], in the Gāyatrī metre beginning with preṣṭhām vāḥ, seen in the *yoni* becomes *ājuhotā*. The second *stotrīyā* has kavīmivā; third *stotrīyā* - tuvām yavāi. The *parvan* ājuhotā occurs in the *sāman* Śyāvaśvam in the triṣṭubh metre in (GGG 63.1) — ājuhotā. The *parvan* preṣṭhāmvāh occurs in the Auśanasāman (GGG 5.1) [case of *udūha*].

अयोनौ ॥ २ ॥ [M. does not give this sūtra].

In the *yoni* preṣṭhām vāḥ does not become *ājuhotā* (GGG 5.1).

उष्णिक्षु च कूलीये ॥ ३ ॥

In the Rohitakūlīyasāman in the *Uṣṇiḥ* metre [Ūha Daśa 217] the *parvan preṣṭham vāḥ* found in the *yoni* becomes ājuhotā - in the *yoni*, the *parvan* is *endrasā* - it becomes ājuhotā i.e. (first *stotrīyā*)- indrāmacchā; second *stotrīyā* ayāmbharā; (third *stotrīyā*) - asyedindrāḥ. In the *yoni* (GG 129.1) there is the *preṣṭham vāḥ parvan* which is seen in the *parvan* endrāsā. [In these illustrations the numbers are seen as 1, 2 and 1. But in the *yoni* we have the numbers 4ra, 5 and 4 above the syllables of the *parvan*. This is to be explained by the concept of *udūha* according to which the numbers 4, 5, 6 are replaced by 1, 2, 3 in the *prastāva*.]

वैश्वमनसे राथीतमा सख्यइन्दाम् ॥ ४ ॥

In the Vaiśvamanasasāman [Ūha Daśa 197], in the beginning of the second quarter, the *parvan rāthītamā* becomes *sakhyaindā*. The *sakhyaindā parvan* is — āindodhārā/2. In the *sāman* Vaiśvamanasa (GGG 387.1) in the *yoni* there is the *rāthītamā parvan* - sākhāyasto/2. Rāthitamā/m *parvan* occurs in Śaikhaṇḍina (GGG 343.3) sāman. Sākhyāindo *parvan* occurs in the *sāman* Āṅgirasa (GGG 516.4). [M — Rāthītamā *parvan* has the third syllable in lower *svara* while *sakhya indā* has the third syllable in higher *svara*]

वंशीये गायन्त्याद्यायामच्छाहोतारंव्यौ चतुरक्षरशः ॥ ५ ॥

In the Udvaṃśīyasāman [Ūha Daśa 208], beginning with gāyanti, in the first *stotrīyā* the two *parvans acchā*/2ho/1i// and hotārā/23mvi, become of four syllables— brāhmāṇastvā /2ho/1/ is the *acchā parvan*. *śatakrā*/23tā/2u is the *hotāraṃvi parvan*.

The *parvan* [1]acchāʃ2hoʃi occurs in the Saindhukṣitasāman (GGG 21.2). The *parvan* hotārāʃ23mṃvi occurs in the *sāman* Bṛhadbhāradvāja (GGG 3.1)

परयोस्त्र्यक्षरेऽच्छा पञ्चाक्षरे होता ॥ ६ ॥

In the Udvaṁśīyasāman [Ūha Daśa 208], in the second and the third *stotrīyās* there is the *acchā parvan* with three syllables and there is *hotā parvan* with five syllables — tādindrāʃ2hoʃ1i and āthāṇāʃ2hoʃ1. These two *parvans* have three syllables occuring in the second and third *stotrīyās* respectively. The two *parvans* having five syllables each occur in the second and third *stotrīyās* respectively - [1]ārthañcetāʃ23tāi and [1]indrasomāʃ23pāḥ.../

द्व्यक्षरेऽन्यत्र ॥ ७ ॥

In the other Udvaṁśīyasāman like [Ūha Sat 719], the *acchā parvan* with two syllables becomes - *hotā raṁvi parvan* with two syllables — nātvāʃ2mṃhoʃ1i// [1]āʃ23indrā/ [M. (Ūha Sat 720) — Vidāʃ2hoʃ1i/vāʃ23rdhāi] etc. (hotā - [GGG 3.1]— hotārāʃ23mṃvi.).

सुज्ञाने निधनमेकिनेस्वरम् ॥ ८ ॥

In the Sujñānasāman [Ūha Sam 230] the *nidhana* has the *svara* of *ekine*—eʃ3/kineʃ2345 i.e. — the vowel *e* of *ne* becomes *kṛṣṭa*— sāmapsūjideʃ3ūpāʃ2345 is the *nidhana* having *ekine svara* which occurs in the Mārgīyavasāman (GGG 115.1) — eʃ3/kineʃ2345.

वाचःसाम्नि स्वासूत्तमायां तृतीयपादादौ चदक्षसोतद्विषाम् ॥ ९ ॥

In the Vācaḥsāman [Ūha Sam 259] based on its own *ṛcs*, in the third *stotrīyā* at the beginning of the third quarter, the *parvan cadakṣasā* gets the *svara* of the *parvan utadviṣā*— rājādāʃ1ivāʃ23ḥ. The *cadakṣosā* parvan - ūtadvāʃ1iṣāʃ2ḥ occurs in (GGG 62).

लौशयोः पूर्वे वारवन्ता तुविशुष्माम् ॥ १० ॥

In the Purvalauśa sāman [Ūha Sam 273] in the *yoni* (i.e. Lauśādyam), the *parvan* vārāvāʃ234ntām gets the *svara* of *tuviśuṣmā*. The *parvan* vārāvāʃ234ʃntām occurs in the sāman Vāravantīya (GGG 17.3). The *parvan* tūviśūṣmāḥ (GGG 457.1) occurs in the *sāman* Vājajit. In the Lauśādya (GGG 557.1) sāman beginning with proʃyāʃ234sīt, it is — sākhāsākhyūḥ (Ūha Sam 273).

उत्तरे चतुर्थोच्चं द्वितीयम् ॥ ११ ॥

In the Uttaralauśa (Dvirabhyasa) sāman [Ūha Sam 285], the *parvan* having *caturtha svara* as the highest gets the *dvitīya svara*—rājeʃ31234/vādasmoabhigāaci/ Similarly, pūnāʃ31234/novāramatyeṣya. In the *yoni* (GGG 557.2) after the *parvan*

having *caturtha svara* as the high *svara* gets the same *svara* in the beginning of the next *parvan* - sākhā∫31234/[4]sākhyūrnāpramiṇātisam/ and māryā∫31234ḥ/[4] 5 [5] ivāyūvatibhiḥsāmā/.

ह्स्वारूपयोश्च ॥ १२ ॥

And also in the Hrasvāvairūpa and Pañcanidhanavairūpa sāmans the *parvan* at the beginning of the second quarter having *caturtha* as the high *svara* gets *dvitīya svara.* Hrasvāvairūpa [RG Kṣu 164] — ētāvadaham/. In this *parvan* there is second *svara.* In the Pañcanidhanavairupa [RG Kṣu 174], the *parvan* at the end of the second quarter having *caturtha* as the high *svara* gets *dvitīya svara* - pāvantēmadiyam. In the *yoni* (i.e. first *stotrīyā*) of (RG Kṣu 164) — there is *udūha* in the *parvan* śātambhūmīrūtā. Similarly, in (RG Kṣu 174) the *parvan* at the beginning of the second quarter having *caturtha* as the high *svara* gets *dvitīyasvara* - pārvantēmadiyam.

तथा शार्ङ्गे तृतीयोच्चम् ॥ १३ ॥

Similarly, in Śārṅgasāman [Ūha Ahī 672], the *parvan* having the *tṛtīya svara* as the high *svara* gets *dvitīya svara* — vāḥpavatekṛtviyōrasaḥ. In the *yoni* (GGG 564.3) we have viyāñjātē sāmāñjātē with *tṛtīya svara* as the high *svara.* [Before this *parvan* we have tā∫234i].

प्लवे वारवन्तास्तिस्रस्तृतीये पादे ॥ १४ ॥

In the Plavasāman [Ūha Sat 225] in the third *quarter* there are three *vāravantā parvans* - dūhânā∫234ū/; dhārdâivā∫234yām/; mādhuprā∫234yām. In the other quarters there are sets of two *vāravantā parvans.* The *vāravantā parvan* occurs in the Vāravantīya sāman (GGG 17.3) — vārâvā∫234ntām.

द्वितीये तूष्णिक्षु ॥ १५ ॥

But the Plavasāman chanted in *usṇiḥ chandas* [Ūha Daśa 132] has three *vāravantā parvans* in the second quarter - pūnânā∫234yā/prā∫234gā/yā∫234tā.

चतुरक्षरा प्रथमा द्व्यक्षरे परे ॥ १६ ॥

The first *vārā* has four syllables and the next two have two syllables each.

पूर्वे जनित्रे चदक्षसोतद्विषाम् ॥ १७ ॥

In the Janitrādyasāman [Ūha Ahī 541], the *cadakṣasā parvan* seen at the end of the second quarter in the *yoni* gets the *svara* of *utadviṣā* - [1]diyāmmā∫1dā∫2m - [*yoni.* - GGG 241.1 — .... [1]pāraimāṁsātā∫2i].

अतंवस्तृतीयायाम् ॥ १८ ॥

In the Janitrādyasāman [Ūha Ahī 500], beginning with tāmvō ..... in the third

stotrīyā there is no *utadviṣā* at the end of second quarter - i.e. *cadakṣasā* remains as it is .. [1]rubhō2∫1jāsā∫2m. [The second syllable of *cadakṣasā* which is short gets *abhigīta svara.*] (Here it is long. There is also the *pratyutkrama* in *bho.*)

तवमाण्डवे ॥ १९ ॥

In the Māṇḍavasāman [Ūha Sat 775] beginning with *tavāham*, in the beginning of the third quarter, the *cadakṣasā parvan* seen in the *yoni* gets the *svara* of *utadviṣā* - pu1rūṇā2∫1ibā∫2. In the *yoni* of Māṇḍavasāman there is *cadakṣasā parvan* in - ā1dā2∫1śuṣe∫2.

इदावासिष्ठे च ॥ २० ॥

And in the Vāsiṣṭhasāman beginning with vā4yā3me4raṇā5nidā ra [Ūha Eka 637] in the second and third *stotrīyās*, the *cadakṣasā parvan* seen in the *yoni* at the end of the middle quarter gets the *svara* of *utadviṣā*-second *stotrīyā*: [U1tādvā2∫1iṣā∫2ḥ] / ..... [1]ṣātāsrū2∫1tā∫2i/[1]urāmā2∫1thī∫2ḥ; third *stotrīyā* - [1]ṣubhuṣā2∫1tā∫2i/[1]ṛdāāgā2∫1thī∫2. In the *yoni* [GG 272] there is *cadakṣasā parvan* in [1]sutāmbhārā∫2.

अत्रैव तृतीयाष्टमं वृद्धं प्रथमायाम् ॥ २१ ॥

In the same Vāsiṣṭhasāman [Ūha Ahī 637], the 8th syllable of the third quarter becomes *vṛddha* in the first *stotrīyā* ta1smā rauvadyasavanāi - [tasmauadyasavane]

रुणसाम्नि च घृतवत्याम् ॥ २२ ॥

And in the Varuṇasāman also (GG 378.1) (i.e. Jāgatam varuṇasāman — Varuṇa sāman in the *jagatī* metre, in the first *stotrīyā* only, beginning with ghṛ4tā3vā5/tā4 .... the 8th syllable of the third quarter becomes *vṛddha* in the *yoni* only. [It does not become *vṛddha* in the Ūhagāna] — dyā[1ra]vā rapṛthivi raruṇā. [In the Ūhagāna (Ūha Kṣu 911) the 8th syllable of the third quarter does not become *vṛddha* - da1dhā ratiratnam svadhayō raḥ].

तिथे च योनावाद्यम् ॥ २३ ॥

In the Daivātithasāman [Ūha Daśa 28] also, the first syllable of the third quarter in the *yoni* becomes *vṛddha* - [1]sākhā2rayastō1rama. [In the second and the third *stotrīyā* it is not so. In the second *stotrīyā* - [1]indrā2msō1rame2rasā1; in the third *stotrīyā* - [1]gā2mā1radvā2rajē1bhiḥ (Cf. GG 164.1)] सारवायस्तोम वा

श्रुध्यमानवयोश्च द्वितीयम् ॥ २४ ॥ [M: मानवे द्वितीयम् ।]

In the Śrudhyasāman (GGG 99.1) and in the Mānavasāman (GG 54.1), the second syllable of the third quarter becomes *vṛddha* only in the *yoni* - ā2smāi1de2ra..../ (GG 99.1); (GG 54.1) - di[2ra]/dāi1/ [In the Ūha it is not so - e.g. in the Śrudhyasāman

- revadā ...... [Ūha Sat 723]. In [Ūha Sam 355] Mānavadyasāman, a/nū/pe/; [Ūha Daśa 85] — Mānavottarasāman - aśvāyeva/ - here the second syllable does not become *vṛddha*. In the *yoni* it is *vṛddha*.

विशीयेऽधयदिमायां भे प्रत्यये प्रथमोच्चान्त्यस्य वृद्धिरुतद्विषा पतिः कवीम् ॥ २५ ॥

In the Sadoviśīyasāman [Ūha Eka 524] beginning with ādhayadime .... the last syllable of the *parvan* which has *prathama* as the high *svara* is *vṛddha* when followed by *stobha* and the *utadviṣā parvan* seen in the *yoni* becomes *patiḥ kavi*. śvabhuvanā .... yūthenanāi/ō3hā/; imācavāi/ō3hā. The *utadviṣā* gets the *svara* of *kaviḥ kavi* in the *parvan* sthāvārṣā∫1bha∫2ḥ/ō∫3hā. [In the *yoni* (GG 511.11) there is *utadviṣā* in the *parvan* utsodā∫1ivā∫2ḥ.]

साहीये शता द्वितीयं संकर्षात् ॥ २६ ॥

In the Satrāsāhīyasāman (GG 170.2) the *śatā parvan* gets the *dvitīya svara* when there is union of two vowels tyā∫34m. [The *śatā parvan* occurs in the sāman Āiṣā (GG 466.1) — śatākrā∫234tūḥ.

तथा सर्वत्र स न्यायः ॥ २७ ॥ [M: तथा सर्वत्र न्यायः ॥] V.L. न्याय्यः

This rule is to be followed everywhere (i.e. due to union in the Ūhagāna the *śatā parvan* gets *dvitīya svara*. This rule should be understood to be applicable in all cases where there is *sannikarṣa* (close union). But in its absence there is the *śatā parvan* beginning with *tritīya svara*.

मन्द्रश्चतुर्थमयोनौ ॥ २८ ॥

In the Satrāsāhīyasāman [Ūha Daśa 72] excepting *yoni* i.e. in the Ūhagāna, the syllable having *mandra svara* gets the *caturtha svara*. In the *yoni* (GG 170.2) there is *mandra svara* in the syllable of the *parvan* - uvassatrāsāhām (the syllables *va*, *tra* and *ha* have *mandra svara*). In the Ūha [Ūha Daśa 72] there is fourth svara in place of *mandra svara* - nōakramīdadhi.

ऐडकौत्से च ॥ २९ ॥

In the Aiḍakautsasāman also [Ūha Daśa 164], the *mandra svara* gets *caturtha svara*. In [GGG 162.1] there is *mandra svara* on the syllables *ma* and *ya* in the *parvan* - cāmāseṣuvāiyā. In the Ūha, we have *caturtha svara* - vājasātamīyā.

वसुरुचायामोवाद्यस्य लोपः ॥ ३० ॥

In the Satrāsāhīyasāman beginning with vāsū∫34/rucō ... [Ūha Eka 523], there is the elision of the vowel *i* at the beginning of *ovā* - rucōdivyā a/bhō∫6vā/ [Ajāta - there is the elision of *i* of abhī (o∫6va). [Śiv — रुचो दिव्या इति सत्रासाहीये ओवाद्यस्य वर्णस्य इकारस्य लोपः) । तथा सति वसूऽ३४ । रुचो दिव्या अभि ओवा एतद् रूपं भवति। एवं स्थिते आह —]

[Dīpa - elision of *o* of *ovā*; before vā, the syllable *bhi* becomes *bho.*]

वाशब्दे च नित्यमोत्वम् ॥ ३१ ॥

In the same Satrāsahīya sāman there is the becoming of *o* of the consonant and the vowel always when followed by *vā* - bhoʃ6vā [Śiv — तथा सति वसूऽ३४/रुचो दिव्या अ भोऽ६वा इति सिध्यति ।]

क्षिते च हाशब्दे ॥ ३२ ॥

In the Aiḍasaindhukṣitasāman [Ūha Daśa 177], there is the becoming of *o* of the earlier consonant and vowel when followed by *hā* - e.g. pavamāno/hāi. In the *yoni* (GG 21.3) there is no becoming of *o* - agnimvāḥ/ohāi.

मैधे चायोनौ ॥ ३३ ॥ [M — मैधे च]

In the Maidhātithasāman [Ūha Daśa 215] also, there is the becoming of *o* of the earlier vowel and consonant in Ūha (i.e. not in the *yoni*). muhuruktho hāi - here *ā* has become *o* (muhurukthā). But in the *yoni* there is no elision of the consonant — mācidanyado hāi - here in there is no elision of the consonant *t*. [M— Ūha Sam 368 — mātsarāsohāi (*sā* has become *so* - 2nd stotrīyā)]

बोधीये वच्यन्ते वामित्यत्र स्वरागमो मान्तश्च रागम् ॥ ३४ ॥

In the Jarābodhīyasāman [Ūha Sat 722], there is the advent of vowel when followed by *ovā* in the case of *vacyantevām*. Then the word ending with *mā* gets *raṅga*. vācyantevāmovā - there is the advent of vowel *ā* (vacyantevāṁ) [In the Śikṣā the word ending *n*. gets raṅga. (Cf. Nār. Śi. II.4, verse 5. Raṅga is told in the Śikṣā in the case of *n*. This sūtra allows it in the case of *m*.] [M — वच्यन्ते वा आ इति आकारस्य स्वरागम: — there is the advent of *ā*; so the ultimate form will be वच्यन्ते वा मोवा । मान्तश्च रंगम् i.e. the *raṅga* would take place in the case of ending *m*. When a vowel follows a word ending in *na* (— वंच्यन्ते वाँ३ओवा Ūha Sat 722, 3rd stotrīyā) *a* is called *rakta*. It is nasalised due to *na* having half a *mātrā*. Here it is allowed in the case of *m* - (मान्तश्च रंगम् ।) *

दोविशीये स्तावहारोपाया वान्तास्थे दौपूर्वौ हान्तौ ॥ ३५ ॥

In the Sadoviśīyasāman [Ūha Ahī 474], the *upāyas* of *prastāva* and *pratihāra*

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* [नकारान्ते पदे पूर्वे स्वरे च परत: स्थिते ।
अकारं रक्तमित्याहुर्नकारेण तु रज्यते ॥ ५ ॥ Nārśi II. 4.5
When the vowel follows the word ending *n*, the vowel *a* in it is called *rakta* (nasalised); it is nasalised due to *n*.
[*Ajātavi* वच्यन्ते वाऽआ इति आकार: स्वरागम: ।]

end in *vā.* In the *udgītha* at the beginning of *pratihāra* the two *upāyas* end in *ha.* Prastāva - āuhōʃ3vā; Pratihāra - āuʃ3hōi/āuʃ3hōʃ3vā. Udgītha - indramsāmā-tsubhūṣata/ōʃ3hā in this the further *stobha* is elided — upā brahmāṇi savanānivṛtrahan/ōʃ3hā here the further *stobha* is elided. Thus they end in *hā.* Upāya-ṛcī/ṣāʃ2māʃ234āuhōvā. Thus the *upāya* ends in vā (उपाय=वा)

VIII. 7 ends. VIII.

8 begins —

ज्ञीयर्क्षु विशीयाद्यायां तद्विविड्ढा वृणीमहाम् ॥ १ ॥

In the Viśoviśīyasāman [Ūha Eka 479] based on the *ṛcs* of Yajñāyajñīya, in the first *stotrīyā* - tadviviḍḍhā *parvan* gets the *svara* of vṛṇīmahā irāirā/ in the *yoni* (A.G. 87.1); the *tadviviḍḍhā parvan* is seen in vājayantāḥ. The *tadviviḍḍhā parvan* occurs in the sāman Jarābodhīya (GG 15.1). The *parvan* vṛṇīmahāi occurs in (GG 3.1).

वैच्छन्दसे समन्ते दिवानक्ता प्रथमम् ॥ २ ॥

In the sāman Sāmanta [Ūha Eka 513] having the metre other than its own used in the *yoni*, the *parvan divānaktā* gets the *prathama svara* e.g. divānaktamdiśāsyatām seen in the *yoni* (GGG 287.1) gets the *prathama svara* - madhupriyām pratnam sadhasthamāsadāt — here in there is *prathama svara.* In the *yoni* (GG 61.1) the second *parvan* tvamhōtānō ādhvarāi is the *divānaktā parvan* having *dvitīya svara* in the case of *no.* In [Ūha Eka 667 and Ūha Eka 412], the same change is seen - Ūha Eka 412 — arāvṇāḥprasma vājēṣu nōavā. Ūha Eka 667 — rāthamivasammahēmāmanīṣaya.

दान्तस्य वृद्धिर्विष्टारपङ्क्त्याम् ॥ ३ ॥

In the Sāmantasāman in the Viṣṭārapaṅkti [Ūha Eka 513] there is the *vṛddhi* of the syllable that ends the quarter which comes in the midst of a *parvan* - madhupriyām pratnam sadhasthamā sadāt (āsadat). Here there is the *vṛddhi* of the ending syllable of the quarter in the *divānaktā.* Similarly, in [Ūha Eka 412]— arāvaṇāḥ prasmavājēṣu nōavā. [Ūha Eka 667] — rāthamiva sammahēmāmanīṣayā. [Nānā - when there is not the end of the quarter, in the midst of the *parvan,* there is no *vṛddhi.*] divā naktamdiśāsyatām] (सतः पङ्क्तिर्विमिश्रपादा सैव च सिद्धा। विष्टारपङ्क्तिस्ताण्डिन इति वचनात्) — The line of *sat* with mixed quarter is the *vistārapaṅkti* of tāṇḍins. [M— In the Sāmanta, in the *yoni,* the *prastāva* is of 8 syllables [Ūha Eka 513] — dūhānāūdhārdiviyām].

किमित्त्विक बृहद्देव्ययोर्वृणी प्रथमम् ॥ ४ ॥

In the Bṛhat sāman [RG Eka 85] beginning with *kimitte*, the *vṛnimahāi parvan* gets the *prathama svara* kṣinā̄maprayadva kṣe̊sipāi. In the *yoni, sataūvājā* is the *vṛṇīparvan*. In the Pañcanidhana vāmadevyasāman [RG Sam 68] also *vṛṇīmahāi parvan* gets *prathama svara* — trikadrukeṣumahiṣo yavāśiram. In the *yoni* [AG Ark 53.1], there is *vṛṇī parvan* in kāyānaścāi.

त्वे सोमदैर्घे पराङ्गं नित्यमाचार्यनियमात् ॥ ५ ॥ [M and Śiv — त्वे सौदेर्घे ....]

In the Dairghaśravasasāman beginning with *tvesoma* [Ūha Eka 401], in the case of vṛdohā vṛgohā, in the first instance, the consonant *d* becomes the part of the latter syllable and *g* in the case of the 2nd instance always (says Nānā). As per the rule laid down by the Ācārya i.e. Ūhakāra *g* should begin in both. [M & Ajāta - उभयत्र गकारेण प्रत्यारंभ इति सिद्धम्]

पूर्वाङ्गं च ॥ ६ ॥

And the consonant becoming the part of the earlier syllable is not elided. [Ajā: the consonant in the midst of the word is elided at the end of the *stobha* and when there is a pause (virāma). When there is *sandhi* even though both the purvāṅga and the parāṅga have *atihāra* in the Saṁhitā e.g. as in the Hāviṣkṛtasāman [Ūha Daśa 195] — tvāmsutomadāhāuntamāḥ (tvam suto madintamaḥ) there is pūrvāṅga. The consonant coming at the end of the word has the *stobha* earlier. e.g. in the Tvāṣtrīsāman [Ūha Eka 593] devāngacchā∫3hā, (devāngacchantu). Hence, due to coming in the midst of the word the *parāṅga bhāva* which is secured, *pūrvāṇga* is not elided. It is stated that before *stobha* there is no elision of the consonant coming at the end of the word. (Śiv — in the *prastāvaka* becomes the *pūrvāṅga*. The inclusion of *ca* in the *sūtra* denotes that the *pūrvaṅga* is not elided - e.g. vṛgohā - vṛk+ohā)

वृदेव च पूर्वकल्पः ॥ ७ ॥

There is previous *pakṣa* in the Dairghaśravasasāman [Ūha Eka 401] — tve soma prathamā vṛdohāohā∫3e. The second *kalpa* is there in tve soma prathamā vṛgohāohā∫3e because it is so learnt in the study from the teacher.

शङ्कुन्येषस्यध्यमायामकाराभ्यासः ॥ ८ ॥

In the Śaṅkusāman [Ūha Sat 700] beginning with *eṣasyadhā*, in the middle *stotrīyā* there is the repetition of *a* krīdannūrmirā/e∫2/apām - here in, one vowel *a* is there in *ra* and its repetition is there in *apām*.

अग्निं वो वाजीयद्वितीयायां च ॥ ९ ॥

In the Rāyovājīyasāman beginning with eāgnīm/vo (RG Ahī 117) .... [va *a* 117] in the second *stotrīyā* there is the repetition of *a*—tevṛajanaṁkṛṣṇamā∫23hoi/ āstiyā∫31uvā∫23/ - here in there is one *a* in *ma* and another in *asti*.

एकारे च नित्यं दीर्घत्वं शङ्कुनि ॥ १० ॥

In the Śaṅkusāman [Ūha Daśa 46] there is the long vowel of the short one always when followed by *e*- pavāsvamā/ e∫2 - the short vowel *e* has become the long vowel *ā* in *mā*

कौत्से हिशब्दो वृद्धः प्रकृतौ ॥ ११ ॥

In the Aiḍakautsasāman in the *yoni* (GGG 162.1), the syllable *hi* becomes *vṛddha* - yāhīndrā∫23 - here the syllable *hi* becomes *vṛddha*.

ऊहे दीर्घः सर्वत्र ॥ १२ ॥

In the Ūha the syllable *hi* becomes *dīrgha* in all *sāmans* - e.g. Aiḍakautsasāman [Ūha Daśa 165] — ābhīhīndo∫23:

संयोगे ह्रस्वः ॥ १३ ॥

In the case of conjunction, the syllable *hi* has short vowel followed by a conjunct consonant - e.g. Aiḍakautsasāman [Ūha Daśa 164] — parīhisyā∫23ḥ, in the third *stotrīyā*

वार्शेऽभिद्रोणोग्रंशर्मामिषंतोकायाम् ॥ १४ ॥

In the Vārśasāman [Ūha Daśa 84] in the third *stotrīyā* beginning with *iṣantokā*, the *parvan abhidroṇā* seen in the *yoni* gets the *svara* of the *parvan* - [2]ugrāṃśarmā which appears in the *sāman*. Āmahīyava (GGG 467). The *parvan ābhidroṇā* occurs in the sāman Dārḍhacyuta (GG 503.3).

तद्विविड्ढां प्राणा सर्वासु ॥ १५ ॥

In the Vārśasāman beginning with *prāṇāśiśūḥ*, the *parvan ābhidroṇā*, in all the *stotrīyās* becomes the *parvan tadviviḍḍhā* - first *stotrīyā* - hinvanortasya dīdhi; second *stotrīyā* - ābhaktayadguhāpa; third *stotrīyā* - pṛṣṭhēsvāirayadra. The *parvan tadvividdhāi* occurs in the sāman Jarābodhīya (GG 15.1)

मनाज्ये त्नुमूतया वायोरनीमुत्तरयोः ॥ १६ ॥

In the Gautamasyamanājyasāman [Ūha Sat 717] in the second and third *stotrīyās*, the *parvan tnumūtayā* gets the *svara* of *vāyoranī* - second *stotrīyā* - rādhode∫23yā∫3; third *stotrīyā* - jyeṣṭhāntā∫23ddā∫3. [The *parvan* tyumū∫2tayāī is found in the *sāman* Audala (GGG 160.4), the *parvan* vāyorā∫23nī occurs in the sāman Śnābha (GGG 13.1). [In the sāman (Ūha Sat 717) in the first *stotrīyā* the *parvan* kāṇve∫2ṣusū∫23 occurs.]

यज्ञा महामित्रोत्तरयोश्चतुरक्षरायां विधायां वाजीवाजा पिबासोमाम् ॥ १७ ॥

In the Mahāvaiśvāmitrasāman [Ūha Prā 839], having the *ṛcs* of Yajñāyajñīya in the second and the third *stotrīyās*, the chant is with the mode of four syllables. In it, the *parvan vajivājā* gets the *svara* of *pibāsomā* - second *stotrīyā*: ūrjaḥ/nāpā∫2; third *stotrīyā* - bhūvat/vājā∫2i. The *parvan* vājīvājā ocurs in the *sāman* Kaumudasya bṛhat (GGG 280.1) — vājīvājā∫2m. In the sāman Aurdhvasadmana (GGG 229.1), the *parvan pibāsomā*∫2m occurs.

उत्तरे जनित्रे पुरोजित्यामुद्गीथाद्यस्य दीर्घत्वम् ॥ १८ ॥

In the Janitrottara-sāman based on the *tṛca* beginning with *purojiti* [Ūha Eka 501], in the third *stotrīyā* the short syllable at the beginning of *udgītha* becomes long ṣāmābhī∫1nārā∫234ḥ (duroṣamabhi — दुरोषमभि)

दन्वते प्रथमत्रृध्येवप्रियामुत्तरयोः ॥ १९ ॥ [M — रुध्येव ......]

In the Prathamavaidanvatasāman [Ūha Daśa 110] in the second and the third *stotrīyā* the *ṛdhyā parvan* gets the *svara* of the *parvan ivapriyā* - second *stotrīyā* - mādhū∫2prā∫234jā; third *stotrīyā* - devā∫2sā∫234ḥpī. In the *yoni* (GGG 475.1) there is the *ṛdhyā parvan* in - pāvā∫2itre∫234so The *parvan* ṛdhyā∫2mā∫234 āūhovā occurs in the sāman Āśva (GGG 434.2). The *parvan* ivā∫2prā∫234yām occurs in the *sāman* Śairīṣa (GGG 5.2)

वार्त्रतुरे गीथाद्यं प्रथमोच्चं मागायताम् ॥ २० ॥

In the Vārtraturasāman [Ūha Kṣu 910], the first syllable of *udgītha* having *prathama* as the high *svara* gets the *svara* of the *parvan māgāyatā* - pāvasvāinā. The māgāyatā *parvan* occurs in the *sāman* Saumitra (GGG 388.1).

द्वितीये च पादे सान्त्वा तन्त्वाम् ॥ २१ ॥

And in the second quarter the *sāntvā saṁghāta* becomes *tantvā* saṁghāta in māṁścatvaindosarasi/prādhā∫23nvā/ This is the *tantvāsaṁghāta*. [The sāntvāsaṁghāta occurs in the *sāman* Daivarāja (GGG 46.1) — sāntvāmartāsaḥ/indhā∫23tāi; the *tantvāsaṁghāta* occurs in the *sāman* Āśvā (GGG 68.1) - tāmtvāgiraḥ suṣṭutayovājāyā∫23ntī. In this illustration, having one *parvan* only is not intended. [M & Ajāta — नात्र पर्वैकत्वं विवक्षितम् । तस्माद्योनिवत् पर्वद्वित्वमेवेति मन्यन्ते । अन्ये तु संघातादेशादेक पर्वैवेति मन्यन्ते ।] In this case, being one *parvan* is not intended. Hence like the *yoni*, some think that there are two *parvans*. Others consider that due to the instruction about saṁghāta there is one *parvan* only.]

ज्योतिर्वरुणसाम्न्याद्यान्त्ययोस्तृतीयोच्चात् परं तमु ॥ २२ ॥

In the Varuṇasāman [Jāgatam Varuṇasāman] beginning with jyoūryā/

jñāʃ3syāpāvāte [Ūha Kṣu 911], in the first and the third *stotrīyās* after the *parvan* having *tṛtīya* as the high *svara* there is *tamusaṁghāta*. First *stotrīyā* - jyotiryā is the *parvan* having *tṛtīya* as the high *svara*. After this, there is the *tamusaṁghāta* which is — jñāʃ3syāpāvāte/ mādhupriyām. Third *stotrīyā* - the *tamusaṁghāta* is - dhūʃnāmpāvāmānaḥ/ārṣasāi. In the *yoni* - tāʃ3ibhūvānānām/ (GGG 378.1) *abhiśriyā* is the *tamu saṁghāta*. [In the *yoni* (GGG 378.1) there is one syllable in the *caturthasvara* at the beginning - [Ajāta]. The *tamusaṁghāta* occurs in the *sāman* okonidhana (GG 382.3) — tāmūʃ3abhipragāyata/

तृतीयायां तु त्रिभाक् चतुर्थः ॥ २३ ॥

In the third *stotrīyā*, the *caturtha svara* shares three syllables. In the same Varuṇasāman; in the third *stotrīyā*, in the *tamusaṁghāta*, the *caturtha svara* is shared by three syllables e.g. dhūʃ3nāmpāvāmānaḥ/

मध्येनिधनानि निगदवृत्तीनि प्रयोगवत्स्वाध्याये ॥ २४ ॥

In the midst of the *sāman*, the *nidhanas* having the *nigada vṛtti* i.e. having *prathama* and *dvitīya svara*, are in the *svādhyāya* i.e. like *prayoga*. [The *prayoga* is stated in the followed — आर्चिकं निधनं न्याये स्तौभिकं वा यदक्षरम् । कृष्टाकृष्टं भवेत्स्वार्यमन्तोदात्तं वृधेस्वरम् ॥ (Prapāṭhaka IX. 30) The *nidhanās* having the words of the *ṛc* or *stobha* and *nigada-vṛtti*, if the last syllable is *anudātta* or *pracaya* there is the *samprasāraṇa* beginning with the *tritīya svara*. If it is *svarita*, then the *saṁprasāraṇa* begins with the *prathama svara*. If it is *udātta* then there is *vṛdhesvara*. In the nyāya i.e. *yoni gāna* the *nidhana* is *ārcika* i.e. has the syllables of the *ṛc* or *staubhika* i.e. having the syllables of *stobha*. The syllable at the end having *svarita* and karṣaṇa or the ending syllable having *anudātta svara* or *pracaya svara* and is without *karṣaṇa*, that *nidhana* becomes *svārya* i.e. ending in *svarita svara*. That means ending in *mandra svara* in *Ūha*. That *nidhana* which has in the *yoni gāna*, the final syllable with *udātta svara* becomes *vṛdhe svara* in *Ūha*. In the Āndhīgavasāman beginning with *purojiti*... there is the illustration of the *anudātta* which is without *karṣaṇa* - tnāveapaśvānaṃśnāthiṣṭanāʃ2345 [Ūha Daśa 12]. In the Dharmasāman (GGG 429.2) pāvasvāsōma. The syllable having *pracaya svara* and without *karṣaṇa* in the *yonigāna*, becomes *svārya* in the *ūha* pāvasvāsōmāʃ2345. Thus at the end it has got *mandra svara*. In the *yonigāna*, the *udātta* at the end in māhāntsamūdrāḥ becomes *vṛdhe svara* - māhāntsamūdrāʃ1ḥ/. In the *yonigāna* the ending syllable having *svarita svara* and *karṣaṇa* becomes *svārya* in the ūha. Yonigāna - pitādeʃ2vānāʃ2m. This has the ending syllable having *svarita* and *karṣaṇa*. Ūha - pitādeʃ2vānāʃ2345m.

Thus this is the illustration of *karṣaṇa* having at the end *mandra svara.* The *parvan* having the *svaras* like that of *nidhana* in the midst of the chant [1] is called *madhyenidhana.* [Śiv — एवं पप्रीं वयमिति वक्तव्यम् । नशः सिषमित्यत्र सुशःसिषमिति वक्तव्यं। रथन्तरे तस्थुषःचेति स्थाने सुस्थुषमिति । एवमादि ब्राह्मणे यथोपदिष्टं तथैव प्रयोज्यम् ।] [Śiv — Thus one should say *paprīm vayam; suśaṁsiṣam* in place of *nasaṁśiṣam;* in the Rathantarasāman - *susthuṣam* in place of tasthuṣam etc., as per the instruction in the Brāhmaṇa commentary on sūtra 25.]

गिरागिरा प्रप्र नशंसिषं तस्थुषश्चेत्यनुब्राह्मणं स्वाध्याये ॥ २५ ॥

In the *yoni* of the Yajñāyajñīyasāman (GGG 35.4) there are the *parvans* (*girā girā*) - gāirāgirā/ (prapra) - prāprāʃ2/ (na śam siṣam) / nāśāʃ2ṃsiṣāu/ and in the Rathantarasāman [AG 76] there is the *parvan* (tasthuṣaḥ/) tāsthūʃ234ṣā. These *parvans* are in the *svādhyāya* i.e. in the *Ūha* as per the Brāhmaṇa i.e. as stated in the Brāhmaṇa — e.g. They should be chanted as *āirā irā, paprīm vayam/* paprīʃm vayam amṛtam/ nuśamsiṣam or prāyammitrannuśāʃ2msiṣāu/ or, prāyammitramsuśāmsiṣāʃ2. In the Rathantara, they should be chanted as *asthuṣah* or *susthṣah* or āsthūʃ234ṣā or, sūsthūʃ234ṣā. Thus in the *ūha* the *parvans* are as stated in the Brāhmaṇa.

देवतानामधेयान्यप्यनिरुक्तेष्वेके ॥ २६ ॥

In the Ūha, there are *parvans* which have the indirect names of deities. In the sacrifices which are *anirukta* i.e. not clearly stated in regard to words the *parvans*

F.N. 1 note on sūtra 24

R. Simon gives the purport of this sūtra no. 24 as follows:

Svarita of Arcika corresponds to *karṣaṇa* syllable in *yoni* to a *svārya* in Ūha (from 1st to fifth note.

Ārcika	Yoni	Ūha	notes	
Svarita	Karṣaṇa Svāra	1-5		
Anudātta	no karṣaṇa	svārya	2-5	
Pracaya	no karṣaṇa	svārya	2 or 3 upto 5	
Udātta	udātta Vṛdhesvara			

In regard to *vṛdhesvara,* he quotes —

तृतीयस्वरादिप्रत्युत्क्रमंकृत्वा वृधेस्वरं भवति । The Vṛdhesvara takes place after employing the *pratutkrama* starting with *tṛtīyasvara* - e.g. GGG. 568.4 — *śrīyeī.* Dr. Howard's explanation also is similar.

have the indirect names of deities. This is the view of some teachers - e.g. Rāṇāyanīyas chant indurdhārābhī∫3ḥsaca/indosaha∫3srabhā∫3/. In the Bārhaduktha sāman [Ūha Sat 685], they chant as pūnāna indodhā∫2rayā. In the Saphasāman [Ūha Eka 467] they chant as priyam yā∫3jnāyā.

यथादेशं च ॥ २७ ॥

And that instruction which is taught by the *sūtrakāras* following the Brāhmaṇa is to be adopted as it is in the *Ūha* e.g. - Drāhyāyanaśrauta sūtra [20.4.2]. In the *pragāthas* of Bṛhat and Rathantarasāmans and Yajñāyajñīyasāman, when there is no instruction, the *kakubh chandas* (metre) is there in the latter.

कालबविनामपि प्रवचनविहितः स्वरः स्वाध्याये ॥ २८ ॥

The Kālabavins also have the *svara* in the Ūha, as stated in the Brāhmaṇas. Kālabavins belong to the branch of sāmaveda. [*pravacana* means *brāhmaṇa.*]

तथा शाट्यायनिनाम् ॥ २९ ॥

Similarly, the Śāṭyāyanins also have in Ūha, the *svara* stated in the Brāhmaṇas.

समानोदर्केषूदर्कस्योद्धारः पूर्वयोः स्तोत्रीययोः ॥ ३० ॥

In the *sāmans* having the similar endings have the *Uddhāra* (dropping) of the ending in the two earlier *stotrīyās.* The word *udarka* indicates the end of the *ṛc.* That *ṭṛca* which has the similar ending is called *samānodarka* e.g. in the Saṁhita sāman [Ūha Sam 348], beginning with *parisvāna*-mā∫23dāi//ṣū∫2sā/rvādhā∫23ḥ/hāuvā∫3/ā∫234sī/ मदेषु सर्वधा ॥

[In the Traikakubhasāman there is the dropping of four syllables as per the quarter. The rule is — at the ending of *uṣṇīh chandas,* there are four syllables like the quarter in the first and the second *stotrīyās.* [Ūha Daśa 207] — at the end we have इन्द्रोअङ्ग, at the end of each *ūṣṇih* metre. In Ūha, at the end of the third *stotrīyā* we have āindrōā/ gā∫2. Ajāta & Dīpa]

महेनायां तूपान्त्यं पदं प्रतिस्तोत्रीयं वाजीये संघातैकत्वात् ॥ ३१ ॥

In the Rāyovājīyasāman [RG Sat 123] beginning with emāhe/nōadya there is a penultimate word in every *stotrīyā* for the *samghāta* is taken as one word. sātyāśravasivā∫3/yāyāi. This is taken in each *stotrīyā.*

तथातिच्छन्दस्सु नित्यवत्सासु ॥ ३२ ॥

As in the case of Rājovājīyasāman [RG Sat 123], in the Nityavatsas sāman [RG Sat 169] also, the penultimate quarter is there in each *stotrīyā* because there is the oneness of *saṁghāta* — Sānāmsaṣcaddevō∫3/dāivām and in the Nityavatsas [RG Kṣu 170] as well nābhantāmaniyā∫3/kāiṣām/.

त्रिकबृहति च पर्वैकत्वात् ॥ ३३ ॥

In the Bṛhatsāman beginning with auhoitrikadrukeṣu ... (RG Prā 149) the penultimate quarter is there in every *stotrīyā* due to the oneness of *parvan* .... sainamsaścaddevodāʃ2343ivām.

इमं स्तोभसमन्ते च द्व्यक्षरं पदं संकृष्टत्वात् ॥ ३४ ॥

In the Samantasāman [Ūha Sat 667] also, there is the word of two syllables in every *stotrīyā* because of the conjunction. The word *dyāgnāi* with two syllables in the first *stotrīyā* is there in the second and the third *stotrīyā* also. Second *stotrīyā* - yognāi; third *stotrīyā* - syāgnāi .... [*Agne* is the word of two syllables occuring in all the three *stotrīyās*].

Prapā. VIII Khaṇḍa 8 ends.

VIII Khaṇḍa 9 begins —

प्रतिस्तोत्रीयमार्चिकानि निधनानि ॥ १ ॥

In the Ūhagāna the *nidhanas* having the syllables of *ṛc* occur in each *stotrīyā* e.g. in the Yaudhājaya [Ūha Daśa 3] sāman - first *stotrīyā* - nyāʃ234yāḥ; second *stotrīyā* - sāʃ234dāt; third *stotrīyā* - kṣāʃ234nāḥ.

स्तोभाङ्गभूतानि च ॥ २ ॥

The *nidhanas* having syllables of the *ṛc* with the inclusion of *stobha* are *stobhāṅgabhūta-nidhanas*. They also occur in each *stotrīyā*- eg. Vārkajambhasāman [RG Sam 65] — first *stotrīyā* - cyutāʃ3has; second *stotrīyā* - bṛhāʃ3ddhas; third *stotrīyā* - bṛhāʃ3ddhas. [Padanidhanakāṇva [Ūha Daśa 20] sāman - first *stotrīyā* - rāntāʃ3yāʃ2345; second *stotrīyā* - ketāʃ3yāʃ2345; third *stotrīyā* - tāndrāʃ3yā ʃ2345.] etc.

पर्वाङ्गभूतानि च ॥ ३ ॥

The *nidhanas* having the syllables of the *ṛc* of which the *parvans* form the part are *parvāṅgabhūtanidhanas*. They also occur in each *stotrīyā* - e.g. Mārgīyavasāman [Ūha Ahī 538] — first *stotrīyā* - eʃ3/kineʃ2345; second *stotrīyā* - eʃ3/girāʃ2345ḥ; third *stotrīyā* - eʃ3/vārāʃ2345/ etc.

तथा हाइकारस्वारपदानुस्वाराणाम् ॥ ४ ॥

[M. combines sūtrās 3 & 4 in one sūtra i.e. 3]

Similarly, in the *sāmans* having *haikāra svāra* and *padānusvāra* have *haikāra* and *padānusvara* in each *stotrīyā* - e.g. Vāmadevyasāman [Ūha Daśa 5] — first *stotrīyā* - vāʃ2rtoʃ35hāi; second *stotrīyā* - vāʃ2soʃ35hāi; third *stotrīyā* - tāʃ2yoʃ35hāi. Illustration of padānusvāra — In the Auśanasāman [Ūha Daśa 4] — first *stotrīyā* - tāʃ656i/; second *stotrīyā* - vyāʃ656ḥ/; third *stotrīyā* - nāʃ656m.

[Ajā - There is *haikāra* in the Svāratvāṣṭrīsāman [Ūha Ahī 594]. There is *padanusvāra* in the Kāvasāman [Ūha Daśa 13] — first *stotrīyā* - nā[5]∫656ḥ etc. Due to the inclusion of the word *svāra* the sāmans having *vā* as the *nidhana* do not occur in each *stotrīyā* e.g. in the Udvadbhārgavasāman [Ūha Daśa 154] the nidhana vā[1]∫2345 does not occur in the first and the second *stotrīyās*. In the Mahāsāmarājasāman [Ūha Daśa 188] even though the *stobha* is the part of the *nidhana*, the nidhana does not occur in each *stotrīyā*. It is only in the third *stotrīyā* - vā[2]∫345/].

अन्तःसामिकानि च स्तौभिकानि ॥ ५ ॥

The *nidhanas* having *stobha* in the midst of the *sāman* (and those having the syllables of the *ṛc*) also occur in each *stotrīyā* e.g. Svaḥpṛṣṭhasāman [Ūha Daśa 71]— the *stobha* having *hiṣī svara* in the nidhana in each *stotrīyā* (*hiṣī svara* - ū∫234pā) — first *stotrīyā* ī∫234hī; second *stotrīyā* - dhā∫234nī; third *stotrīyā* - ptū∫234mā. Utsedhasāman [Ūha Daśa 211] — the *stobha nidhana* ū∫34pā occurs in each *stotrīyā* [Nānā — the syllable *ca* in the *sūtra* indicates that those *nidhanas* having the syllables of the *ṛc* also occur in each *stotrīyā* - e.g. Svapṛṣṭhasāma beginning with tavā∫2hāmsō∫34/aūhō∫5 marārāṇā.

सामान्तिकानि सामान्ते सर्वत्र ॥ ६ ॥

The *bahirnidhanas* (i.e. *nidhanas* not having the syllables of the *ṛc* and having *stobha*) occuring at the end of the *sāman* in the *yonigāna* occur in the *ūha* at the end of he *tṛca* of the *sāman*; e.g. in the Āmahīyavasāman [Ūha Daśa 1], the *stobha nidhana* — stāuṣe∫2345, occurs at the end of the *sāman* in the *tṛca*. Rauravasāman [Ūha Daśa 2] - the *nidhana dā* occuring at the end of the third *stotrīyā* of the *tṛca*; Śyaitasāman [Ūha Daśa 43] — the *nidhana* vā∫234sū occurs at the end of the *sāman* i.e. in the third *stotrīyā* of the *tṛca*.

अन्यत्र गणगीतिभ्यः ॥ ७ ॥

Elsewhere, other than the Gaṇagītis, the *nidhana* having *stobha* comes at the end of the *sāman* based on the *tṛca*. But in the *gaṇagītis* the *bahirnidhana* having *stobha* comes at the end of all the chants. [*gaṇa*= group of *sāmans*] The same chant being employed in such a group of *sāmans* are called gaṇagīti - e.g. in the Vāravantīyasāmans, [Ūha Eka 506-9], the *nidhana ḍā* comes at the end of the last Vāravantīyasāman of the group of four Vāravantīyasamans. Similarly, the Vāravantīyasāmans [Ūha Prā 827-29] and also Vairāja-ṛṣabha sāmans [RG Kṣu 167-168], the *nidhana* ī∫2345 comes at the end of the second *sāman*.

प्रतिस्तोत्रीयं बोधीयधुरामश्वयोः ॥ ८ ॥

In the Jarābodhīyasāman [Ūha Ahī 537] the *nidhana* having *stobha* occurs in every *stotrīyā*. The nidhana is *iḍā*. In the Dhurāsākamaśvasāman [Ūha Daśa 145] also, there is the *stobha nidhana iḍā* in each *stotrīyā*.

कण्वबृहति च ॥ ९ ॥

And also in the Kaṇvabṛhat sāman [Ūha Kṣu 866] the *stobha nidhana* [5]*vā* occurs in each *stotrīyā*.

निधनोपायान्ताः स्तोत्रीयाः सर्वत्र ॥ १० ॥

In the Bahirnidhanasāmans like Āmahīyava, Raurava, Śyaita etc. the *stotrīyās* end every where in upāya i.e. *vā*. There is no ending with *ṛc*. [Nānā - वाइत्युपायान्ताः । Śiv — उपायो नाम उपद्रवः । साम्रश्चतुर्थी भक्तिः ।]

इडाभिरैडानामिडान्ताः ॥ ११ ॥

The *sāmans* having *iḍā* as the *nidhana* have the *stotrīyās* ending in first *iḍā* e.g. - the Pṛsṇisāman [Ūha Daśa 74] — *iḍā*/23.

श्रूधियान्ताः श्रुध्ये ॥ १२ ॥

In the Śrudhyasāman [Ūha Ahī 421] the *stotrīyās* have the ending śrūdhiyā/2.

ऋक्समाः पगवयोः ॥ १३ ॥

In the two Aupagavasāmans the *stotrīyās* are similar to the *ṛc* i.e. ending in *ṛc*— the Pūrvaaupagavasāman [Ūha Ahī 395] — first *stotrīyā* - [2]suvarvā/23iḍāḥ; second *stotrīyā* - [2]yathāvā/23iḍāi. In the Uttaraaupagavasāman also called Sauśravasa (Ūha Daśa 138) — first *stotrīyā* - tanāsāhām; second *stotrīyā* - mnāmīmahāi; not so in the last *stotrīyā* - [3rd *stotrīyā* - ē/3/ūpā/312345//

अभ्यस्तान्ताः पुष्पाद्यरयिष्ठयोः ॥ १४ ॥

In the Arkapuṣpasāman [Ūha Daśa 183] and Rayiṣṭha sāman [Ūha Daśa 167] the *stotrīyās* end in repetition. The first is repeated and the second is the repetition e.g. (Ūha Daśa 183) first *stotrīyā* - sūṣāvāsōmāmādribhiḥ/hūve/23. In the Rayiṣṭha sāman (Ūha Daśa 167) first *stotrīyā* = tūvidyumnām/vibhāsā/3hām/ aū/3hō/3vā - not in others.

उगत्यन्ताः प्रवदुद्वत्सामराजेषु ॥ १५ ॥

In the Pravadbhārgava [Ūha Daśa 127] and Udvadbhārgava [Ūha Kṣu 913] and in the Sāmarāja [Ūha Daśa 188] *sāmans* the *stotrīyā* have the ending in *ugati* (i.e. *u*). (Ūha Daśa 127) — [1]mā/2nāpathā/31u; etc. (Ūha Kṣu 913) — tīrēbhā/3nāu etc.; (Ūha Daśa 188) — āsadā/3dāu etc.

एकारान्ताः सुज्ञाने ॥ १६ ॥

In the Sujñānasāman [Ūha Sam 260], the *stotrīyās* end in *e*— ṣataśriyae∫3 etc.

स्तोभश्च सामाद्यः सामान्ते यथान्यायम् ॥ १७ ॥

In the Ūha the *stobha* at the beginning of the *sāman* and at the end of the sāman is as per the rule laid down (by Lāṭyāyana). [Lāṭyāyana Śrauta *sūtra* 39.7 — आद्यन्तस्तुब्धेषु] e.g. Marāyasāman [Ūha Kṣu 900] — the *stobha hāu* (thrice) comes at the beginning of the *sāman* and at the end. [हाउ (त्रिः) इति स्तोभः साम्नः आदौ अन्ते च भवति । एवमन्येषु सामसु ।]

रहस्ये तूद्धारः । १८ ॥

In the Rahasyagāna there is the *uddhāra* (elision) of *stobha* e.g. in the Pañcanidhana Vāmadevyasāman [RG Sam 67] (the *stobha* is seen at the end of the 3rd *stotrīyā*) [Anupada sūtra — नित्यदृष्टस्त्वदृष्टानामनुविधार्थम् ।] (The [*stobha*] seen always is meant to conform those not seen.)

तस्य लक्षणोद्देशः ॥ १९ ॥

The lakṣaṇa of that *stobha* is being stated.

पर्वाङ्गभूतस्यानुद्धारः ॥ २० ॥

There is no *uddhāra* (i.e. removal) of that *stobha* which is a part of the *parvan* e.g. in the Bṛhatsāman [RG Daśa 5], the *stobha uhuvā*∫6*hau* is not dropped. In the Rājanasāman [RG Sam 67], there is the employment of the *stobha* being a part of the *parvan* which is employed at the end of the *tṛca.* In the Mahāvairājasāman [RG Daśa 10], there is no *uddhāra* of the *stobha* which is part of the *parvan.* The stobha at the end is sadhame/sadhame/sādhā∫3māi/ṛtame/ārtā∫3māi/iyāhāu (twice) iyapibamatsvā∫3 etc. (See AG. 54.1).

त्रिरुक्तस्य सामादावाद्यं वचनं यथा भद्रश्रेयोऽरिष्टशाक्वरऋषभ-
स्वाशिरामर्कसप्तहैकवृषाणाम् ॥ २१ ॥

In the Rahasyagāna, in the sāmans Bhadra [AG. 132] Śreyas [AG. 133], Ariṣṭa [AG. 11], Śākvararṣabha [AG. 48], Svāśirāmarkaḥ [AG 30], Saptaha (AG. 77] and Ekavṛṣa [AG 69], the first word of the *stobha* spoken thrice is not elided - others elided. (AG 132) — hoihā (thrice); (AG 133) — hoiyā (thrice); (AG 11) — hāha/hoi yā (both twice); (AG 48) — o∫31m (thrice); AG. 30 — ayāmāyām (thrice); (AG 77) — āyāmvāyāu (thrice); AG 69 — hāhūm/ (thrice) [The numbers given are serial ones].

श्रेयसि तु होशब्दस्य लोपः ॥ २२ ॥

But in the Śreyasāman [RG Kṣu 199] there is the elision of *ho* of hoiyā [*ho* is elided at the beginning of the *sāman*, only *iyā* remains].

जम्भोत्तरसंस्तोभाञ्जोरूपाणां सामान्तेऽन्त्यं वचनम् ॥ २३ ॥

In the *sāmans* Vārkajambhottara [AG 139], Marutām samstobhaḥ [AG 33] and Añjovairūpa (AG 1) the final word is there — (AG 139) — hāuhāuhāu; (AG 33) — hāu hāu hāu; (AG 1) — hāhāʃ31uvāʃ23. In the Vārkajambhasāman [RG Sat 131], the ending expression of *stobha* is stobhānāʃ34/auhovā by PS. VIII. 5.11. The elision is to take place, but by this *sūtra* it is not elided. In the Saṁstobha [RG 78] at the end of the *sāman* the *stobha* expression is vāiśvasmāʃ234auhovā which is not elided in the Rahasya. In Añjovairūpa. [Rg Sam 31], the ending stobha expression is not elided in the Ūha: hāhāʃ31uvāʃ23 is the ending *stobha* expression.

संकृतिनि स्तोभाद्यं वचनं प्रतिस्तोत्रीयम् ॥ २४ ॥

In the Saṃkṛtisāman [RG Daśa 24] the first expression of *stobha*, namely, *hāovā* (thrice) occurs in each *stotrīyā* first *stotrīyā* - hā o vā; so also in the second and third *stotrīyās*. [This *stobha* comes at the beginning of the *udgītha*].

उद्भिद्बलभिदोः पूर्वस्यादौ परस्यान्ते ॥ २५ ॥

Among the sāmans Udbhid and Balabhid [Rg 86 and 87 respectively] in the case of the first i.e. Udbhid, the expression at the beginning of the sāman has no elision and of the latter i.e. Balabhid, the *stobha* uttered thrice at the end of the *sāman* has no elision. RG 86 — The *stobha* repeated thrice at the beginning of the *sāman* hovāi/hovāi/hovāʃ3hāi — It is not dropped, so also RG 87 — the *stobha* repeated *thrice* at the end of this *sāman* is ovā/ovā/ovāʃ3hāʃ34/auhovā - these are also not dropped.

भर्गस्य सामादौ स्तोभान्त्यं पदम् ॥ २६ ॥

In the Bhargasāman [RG 89] at the beginning of the *sāman* the last word of *stobha* is not elided, others are elided. hāudhāmayat etc. are the *stobhas* — the ending word is *yat* which is not elided (Cf. - Araṇyagāna (100) hāudhāmayat/ hāhāudhāma dhāmāyāt/ hāhāubrhaddhāmadhāmāyāt/

वैराजर्षभे त्वन्त्यस्यान्त्यं वचनम् ॥ २७ ॥

In the Vairājarṣabhasāman [RG Kṣu 167], the final *stobha* is hāu hāu hāu/āihī (thrice) āi (thrice) — iyāhāu (thrice). (AG 27.1). The final expression - iyāhāu is only there in RG (serially 47).

यण्वापत्ययोर्यथा ग्रामे ॥ २८ ॥

The rule about *stobha* as found in the *grāmageyagāna* is to be applied in the sāmans Yaṇva [RG Daśa 11] and Apatya (RG Sam 33) (Cf. PS 8.9.17). RG Daśa 11 — (AG. 122) — the *stobha* auhovā (thrice)/ au ho hāi (thrice) ocurs at the

beginning of *udgītha* after the *prastāva.* The same *stobha* occurs again at the beginning of *upadrava* in the last *stotrīyā.* Thus the *stobha* is at the beginning and end in AG. 122. In RG Sam 33 — the *stobha hāu*[2ra] (thrice) occurs before the first quarter and the last quarter of the *sāman.*

वैराज इयादिः स्तोत्रीयान्ते सर्वासु ॥ २९ ॥

In the Māhāvairājasāman [RG Daśa 10] the *stobha* iyāhāu [1, 2] (twice) at the end of the *stotrīyā* occurs in all the *stotrīyās.*

स्तोत्रीयाद्ये चाक्षरे मत्स्वसंयुक्ते ॥ ३० ॥

And in this *sāman* [RG Daśa 10] the first two syllables of each *stotrīyā* are united with the syllables *matsvaiyāhāu* [1, 2] (twice)/ iyapibamatsvāʃ3/hāuvāʃ3/ first *stotrīyā.* Second *stotrīyā*- iyāhāu (twice)/ iyayastēmatsvāʃ3/ hāuvāʃ3/; third *stotrīyā* iyāhāu (twice)/ iyabōdhamatsvāʃ3/hāuvāʃ3.

VIII. 9 ends.

VIII. 10 begins —

आज्यदोहानि प्रतिलोमानि ॥ १ ॥

The Ājyadohasāmans have their order reversed. In the *yoni* (AG 25.1 to 25.3) the order is Jyeṣṭhasāman beginning with hāu hāu hāu/ājyādōhām (thrice) (AG 25.1); Īnidhanaājyadoha (AG. 25.2) beginning with hāu hāu hāu hūmsthicidōhām/ and Ṛtanidhana-ājyadoha [AG 25.3], beginning with hāu hāu hāu/cyōhām/ (thrice). This order is reversed in the Ūhyagāna as Ṛtanidhana (Uhya 94) Īnidhana (Ūhya 95) and Jyeṣṭha sāmatriṇidhana (Ūhya 96)

तेषामाद्यस्य सामादावाद्यं वचनम् ॥ २ ॥

Of these three Ājyadohasāmans, the first *sāman* has at the beginning the first expression - i.e. *cyohām* which does not occur in the other two *sāmans.* Ajāta - quotes — आज्यदोहानां सामाम्नायिकं क्रममुत्सृज्य प्रातिलोम्यं भवति इति श्रुतेः — It means the "Śruti says that there occurs reverse order giving up the regular one". [M. combines sūtra 1 and 2].

आथर्वणदेवस्थानस्वरान्तरिक्षतौरश्रवसानामविकारः ॥ ३ ॥

In the Ātharvaṇasāman [RG Daśa 9], Devasthāna (RG Daśa 23), Prathamasvara [RG Sam 45], Dvitīyasvara [RG Sam 41], Tṛtīyasvara (RG Sam 43), Caturthasvara (RG Sam 39), Antarikṣa (RG Daśa 6) and Tauraśravasādya (RG Prā 152) and Tauraśravasottara (RG Prā 151), there is no change in the Ūha (i.e. Ūhya) [M — The *stobhas* of these are like those of *yoni*].

सर्वोद्धारोऽतोऽन्यत्र ॥ ४ ॥

In all other *sāmans* there is the *uddhāra* (i.e. elision) of all stobhas - e.g. in the Rājanasāman [RG Sam 67] beginning with tādidāsā etc.

वैरूपे तु देवतानामनुद्धारः प्रयोगसिद्ध्यर्थम् ॥ ५ ॥

In the Pañcanidhana Vairūpasāman [RG Daśa 7] for the establishment of *prayoga* (performance) the deities are not elided. e.g. - diśaṃdiśaṃ has/ aśvāśiśumāti. [Ajāta — By sūtra 4 when the elision of all is to be done, this *sūtra* gives an exception to it]. [Śiv — देवतापदं देवतापदमिति पूर्वलक्षणेन सर्वोद्धारप्राप्ते अयमपवादः स्तोभाभिप्रायेण । योनौ हऽ२ त्रिः इत्यादि स्तोभानामुद्धारो नतु देवता पदानाम् । — when removal of all is secured by the former definition e.g. devatāpadam devatāpadam, this is the exception due to *stobha* consideration. In the *yoni* there is the dropping of the *stobhās* e.g. haṃ∫2 (thrice), and not the dropping of the *devatāpada* i.e. the words denoting deity.)

इहाथेडानां च ॥ ६ ॥

And there is no omitting of the *stobhas ihā, athā* and *iḍā* as in the case of sāmans, Revatīs [RG Sam 63] and in the Pārthuraśma [RG Ahī 98] etc. there is no dropping. In (RG 63) of the *stobhas iha* and *iḍā*; In (RG Ahī 98) there is no dropping of the *stobha athā*.

एकवृषे च देवतानाम् ॥ ७ ॥

And in the Ekavṛṣasāman [RG Prā 138], there is no *uddhāra* of the deities - ekām samai rāyadvṛdhe/ekām samai rāyanmahe/ekovṛṣavirājati.

निधनं तु सामान्ते सर्वत्र यल्लुघीयः ॥ ८ ॥

The *nidhana* having few syllables coming at the end of the sāman is not dropped e.g. in the Rathantara [RG Daśa 1], the *nidhana* 'ās' is not elided. Similarly, in the case of Bṛhatsāman [RG Daśa 5] '*hās*' etc.

गुरुषु निधनैकदेशः ॥ ९ ॥

In the *nidhana* having many syllables, its one part is not dropped as in the case of the sāman Yaśas [RG Eka 88], śatāmjīvemaśaradovayante∫2345. [See Nānā.] [M— बह्वक्षरेषु निधनेषु निधनस्यैकदेशं सामान्ते भवति — In the *nidhanas* having many syllables a part of the *nidhana* occurs at the end of this *sāman*. [Śiv — यथोत्तरं च वक्ष्यति । The author will speak about it later]

त्रिरुक्तानामन्त्यं वचनम् ॥ १० ॥

The *nidhana* which is repeated thrice does not have the elision of the last expression e.g. Ājyadohasāman [RG Ahī 96] — the ending expression is e/ ājyadohā∫2345m.

ऋषभे तु त्रिरुक्तम् ॥ ११ ॥

In the Raivatavṛṣabhasāman [RG Daśa 18], the *nidhana* is thrice repeated — [It is not elided. Ūm (thrice)].

देवस्थानपूर्वयोर्निधनाद्यं पदम् ॥ १२ ॥

In the Devasthānasāman [RG Daśa 23] in the first two *stotrīyās* there is the first word of the *nidhana*- [dyāuḥ is the first word of the *nidhana*] [M — निधनाद्यं पदं निधनं भवति ।]

अन्त्यायां सर्वम् ॥ १३ ॥

In the last *stotrīyā* the complete *nidhana* is there dyāurakrānbhūmī ratatanat samudrāṁ samacū kupat/ iṭ iḍā∫2345 - this is the complete *nidhana*.

दिवाकीर्त्ये वैराजम् ॥ १४ ॥

In the Mahādivākirtyasāman [RG Sam 52], in the last *stotrīyā* ī∫2345 is the *nidhana* which is the *nidhana* of Vairājasāman [RG Daśa 10].

भ्राड्विकर्णे ॥ १५ ॥

In the Vikarṇasāman [RG Sam 55], in the last *stotrīyā* the *nidhana* is bhrā∫2ṭ.

ष्ठास्वरं भासे ॥ १६ ॥

In the Bhāsasāman [RG Sam 59] in the last *stotrīyā* the *nidhana* is the *svara* of the *parvan* - ṣṭhā∫2345m. The ṣṭhā *svara nidhana* is - bhā∫2345sa. The ṣṭhā *svara nidhana* occurs in the *sāman* Kutsasya prastokaḥ (GGG 144.3) — ṣṭhā∫2345m.

शतमादि यशसि ॥ १७ ॥

In the Yaśassāman [RG Eka 88], the *nidhana* beginning with *śatam*, leaving the words - *āyuḥ viśvāyuḥ* etc. is there-śatāmjīvemaśarādo vayānte∫2345. The complete *nidhana* beginning with āyurviśvāyu etc. is there in the *yoni* (AG 61.1).

सप्तहे त्वाद्यं वचनम् ॥ १८ ॥

But in the Saptahasāman [RG Eka 79], the first expression of the thrice repeated one becomes the *nidhana*. The first expression is ē/trivṛtam prāvṛtam. The complete *nidhana* in the *yoni* (AG 50.1) is — ē trivṛtam prāvṛtam (both twice) /ē/trivṛtam/prāvṛtā∫2345m.

साम्नो: पूर्वस्योपग्रहाद्यं पदम् [M. सम्मील्ययोः] ॥ १९ ॥

In the two Sāmmīlya sāmans [RG Eka 91, 92] of the first *sāman*, the *nidhana* has the first word along with *upagraha* i.e. the vowel *e*- ē ās. [M. adds the word sammīlyayoḥ in the *sūtra* after *padam*.]

अपांव्रते च गवांव्रते च क्वान्तं प्रथमम् ॥ २० ॥

In the first Apāṁvrata-sāman [RG Prā 141] the first word ending with *kva* is

the *nidhana*-ē/agniś śiśukvāḥ. In the Gavāmvratasāman [RG Prā 143], the last word ending with *va* becomes *nidhana*-ē/gāvaḥ. There is the elision of other words. [Cf. compare the *yoni* of Gavāmvrata (AG Vrata 104.1) - the complete *nidhana* is - ē/gāvovṛṣabhāpatnīrvairājapatnīr viśvarūpā asmāsurāmadhvā-ʃ2345m.].

अश्विनोर्व्रतपूर्व इकारोऽतिक्रान्तः ॥ २१ ॥

In the Pūrva-aśvinoḥvrata-sāman [RG Prā 139], having the crossing of three *svaras* beginning with *dvitīya svara*, the vowel *i* becomes the *nidhana* iʃ5. [Atikrama in this case is going from *prathama* to *mandra svara* crossing over the *dvitīya*, *tṛtīya* and *caturtha svaras*].

वैरूपशाक्करऋषभपूर्वयोरर्धेडा ॥ २२ ॥

In the Pañcanidhana-vairūpasāman [RG Daśa 7] and Śākvararṣabhasāman [RG Daśa 15], in the first two *stotrīyās*, *ardheḍā* i.e. *iṭ* is the *nidhana*.

सामान्तेऽध्यर्धा ॥ २३ ॥

In the above two *sāmans*, in the last *stotrīyā adhyardheḍā* is the *nidhana* i.e. iṭsthi iḍāʃ2345.

अश्वव्रते हौ ह्वौ ह्यौ हौ होऽन्तेषु चत्वारः सोमाः ॥ २४ ॥

In the Aśvavratasāman [RG Ahī 99] in the syllables hāu/hoi/hvāu/hoi/hyāu/hoi/ hāu/hoi having *ho* at the end i.e. *hoi* at the end; each has four *soma svaras*. The *soma svara* occurs in the (GG 573.1) — hoi/hoi/[somāyavacāūcyātāʃ2i; it is *somasaṅghāta*.]

वा औहोवा त्सिबा ॥ २५ ॥

When *auhovā stobha* follows the *hovā* of it has *tsibā svara* — tsāʃ2ibāʃ234āuhovā/hoʃ2/vāʃ234āuhovā/hoi: in this sometimes there is no *gati* even after pause. [The *tsibāsvara* occurs in (GG. 1.1) tsāʃ2ibāʃ234āuhovā.

स्वर्ज्योतिः प्रथमोच्चमेकारादिकृष्टम् ॥ २६ ॥

The Svarjyotiḥnidhana has the *karṣaṇa* of *e* at the beginning having *prathama svara* as the high *svara* (when it becomes *nidhana*). At the end, it has *svārya* due to *Svarita* i.e. it has the ending in *mandra*svara [RG Ahī 99] — ēʃ3/suvarjyotiʃ2345ḥ.

एवं पदाय स्तोभाः ॥ २७ ॥

In this way, the *stobhas* like *hau hoi* occur before the word *abhivāji* (RG Ahī 99) — [vāʃ234āuhovā/] ābhivājīviś varūpojanitrāʃ2345 [Because of the *svarita* at the end there is *svārya*. This is one mode]. [M — प्रतिपादं हौ होइ इत्यादयः त्सिबास्वरान्ताः स्तोभावक्तव्याः । In each quarter, the *stobhas* ending in *tsibā svara* namely *hau*, *hoi* etc.

should be spoken of. Śiv — पादे पादे हौ होइ एवमाद्याः स्तोभाः पृथक् प्रथमोच्चा त्सिबा स्वरान्ता भवन्ति । In every quarter, the *stobhas* like *hau, hoi* etc. having *prathama* as the high *svara* and ending in *tsibā svara* would be there separately.].

परासु विधासु ज्योतिर्भाः शिशुर्वाज्यश्वो मेध्य इति ॥ २८ ॥

In the latter modes, i.e. the divisions having similar chants, the *nidhanas* have syllables *jyotirbhāḥ, śiśurvājī* and *aśvomedhyaḥ.* In the second mode, having the *stobhas hau hoi* etc. at the beginning of the second quarter, the syllables jyotirbhā/2345ḥ are there in the *nidhana* in place of *suvarjyotiḥ.* In the third mode, after employing the *stobhas hau/ hoi/* etc. at the beginning of the third quarter, the syllables śiśurvājī/1 are there in the *nidhana* in place of *suvarjyotiḥ.* In the fourth mode, after employing the *stobhas hau/hoi* etc. the words aśvomedhyā/2345ḥ are there in the *nidhana* in place of *suvarjyotiḥ.*

पादगीतिस्तुल्या ॥ २९ ॥

Similar to the chant of the first quarter, that of second, third and fourth quarter should be there. The chant in the first quarter is - hāu/hoi/hvāu/hoi/hyāu/hoi/hāu/ ho/2/vā/234 aūhovā/e/3/suvarjyoū/2345ḥ. In the second quarter, after employing the stobhās hāu/hoi etc. the chant has e/3/jyotirbhā//2345ḥ. There is *svārya* at the end because of *svarita.* Afterwords, employing the *stobhas* hāu/hoi etc. there begins the second quarter — hiraṇyayambibhradātkaṁsū-pārṇā/1ḥ. Here there is *vṛdhe svara* because of the *udātta.* This is the chant of the second quarter. Similarly, the chant of the third quarter, would have, after employing the *stobhas hāu/hoi* etc - e/3/śi śurvājī/1. Here there is *vṛdhe* svara (due to *udātta*). Afterwards hāu/hoi etc. *stobhas.* Then the third quarter sūryasyā bhānumṛtūthāvasānā/2345ḥ -; here there is *svārya* due to *svarita.* This is the chant of the third quarter. Similarly, in the fourth quarter, the *stobhas* hāu/hoi etc. are there. After that there is e/3/aśvomedhyā/2345ḥ. Here, at the end, there is *svārya* because of *svarita.* Afterwards, the *stobhas* hāu/hoi etc. are there. Then there is the fourth quarter parisvāyammedhāmṛjrojajānā/2345. Here, at the end there is *svārya* because of *svarita.*

परयोरुद्धारः ॥ ३० ॥

In the second and third *stotrīyās* there is the elision of the *stobha* [only the quarters of the *ṛc* are there]. Now the quarters of the second *stotrīyā* are — first quarter - āpusūrētaśśiśriyēviśvārūpā/2345m; second quarter - tējaḥpṛthivyāma-dhiyātsambābhūvā/2345; third quarter - āntarikṣēsvammahimānāmmimānā-

ʃ2345ḥ. The *svārya* is there at the end because of *svarita* in these three quarters, kāṇikrānti vṛṣṇoaśvasyā, retāʃ2345ḥ. There is *svārya* at the end because of *svarita*. Third *stotrīyā* - first quarter - ayaṃsahasrāpariyuktāvasānāʃ2345ḥ, second quarter - sūryasyābhānumyajñodādhārāʃ2345/; third quarter - sahasradāśśatādābhūridāvāʃ2345/; fourth quarter - dhartādivobhuvanasyaviśpatiʃ2345ḥ/ In all the quarters there is *svārya* at the end because of *svarita*. Everywhere in the quarters there is the *nigada svara*. [Śiv उद्धारो निषेधः (i.e. negation)]

सामान्ते निधनाय स्तोभाः ॥ ३१ ॥

At the end of the sāman [RG Ahī 99] for the sake of *nidhana* the *stobhas hāu/ hoi* etc. are to be employed.

स्वर्वत इति निधनमुपग्रहादि ॥ ३२ ॥

After the *stobhas hāu/hoi* etc. the *nidhana svarvataḥ* has *upagraha* i.e. *e* at the beginning - eʃ3/suvārvateʃ2345/ here at the end there is *svārya* because of *svarita*.

व्याहृतिसामानि पञ्च भूर्भुवः स्वः सत्यं पुरुष इत्येतासु पृथक् ॥ ३३ ॥

The five Vyāhṛtisāmans [RG Ahī 100], Bhūrbhuvaḥ, Svaḥ, Satyam, Puruṣaḥ are separated in these (*vyāhṛtis*). [Śiv — एतासु पञ्च व्याहृतिषु पृथक् रूपं च सामानि भवन्ति।—in these five *vyahṛtis* the *sāmans* are separate in form].

अग्निंदूतास्तावो मन्द्रे ॥ ३४ ॥

In these *vyāhṛtis* the *prastāva* has *agnimdūtā svara* in the *mandra* - bhūḥ/ bhūvāḥ/suvāḥ/ satyam/pūruṣaḥ/ Thus, the *prastāva* of each *sāman* is in the *mandra svara* [Agnimdūtā in Bṛhadbhāradvāja (GGG 3.1) āgnimdūtām]

सोमस्त्रिरुक्तः ॥ ३५ ॥

After the *prastāva* in these *vyāhṛtis*, in the *prathama svara* the *soma svara* ending in *hoi*, is repeated thrice - bhū/hoi. This is the *udgītha* - *bhūḥ/hoi* is the *pratihāra* bhūḥ/hoi is the *upadrava*; bhūvaḥ/hoi is the *udgītha*. bhuvaḥ/hoi is the *pratihāra*; bhuvaḥ/hoi is *upadrava*. suvaḥ/hoi is the *udgītha*; suvaḥ/hoi is the *pratihāra*. suvaḥ/hoi is the *upadrava*. satyam/hoi is the *udgītha*, satyam/hoi is the *pratihāra*, satyam/hoi is the *upadrava*. puruṣa/hoi is the *udgītha*, puruṣa/hoi is the *pratihāra*, puruṣa/hoi is the *upadrava*. Thus there is the *soma svara*. [The *soma svara* occurs in (GG 573.1) - hoi/hoi/somāyavacāūcyātāʃ2i]

आनीकयां तृतीयः ॥ ३६ ॥

The third *soma svara* gets the *svara* of *ānīkayā* bhūḥ/hāʃ31uvāʃ2 - this is *upadrava*; bhuvaḥ/hāʃ312uvāʃ2 this is the *upadrava*; satyam/hāʃ312uvāʃ2 this is the *upadrava*; puruṣa/hāʃ31uvāʃ23 is the *upadrava*. [Ānīkayā *svara* occurs in the

sāman Śrautarvaṇam (GG 89.1) — ā[(1)]nī[ra]kā[2]yā∫31uvāyē[2^]∫3. [In this illustration after *yā* there is 31 and after *ye* there is 3. In the Ūhyagāna (edition by Rāmanātha Dīkṣita) there is no 312 after *hā* as given in the PS edition Vol. III edited by Sharma].

स्वर्ज्योतिर्निधनमकृष्टैकारादि ॥ ३७ ॥

In the Vyāhṛtis at the end of the *sāman* there is vowel *e* at the beginning of *nidhana* without *karṣaṇa.* The *svarjyoti nidhana* has *prathama* as the high *svara*-ē[2ra]/ su[1]varjyō[ra 3]ti∫23[1]4[1]5[1]ḥ/ - this is the *nidhana* in each *sāman.*

एवं सर्वेषामेष विकारविधिः ॥ ३८ ॥

This is the procedure of changes in the case of all *sāmans.*

एतेन प्रदेशेनोह्यः सामगणः कल्पयितव्यः ॥ ३९ ॥

According to this *pradeśa* (mention) the group of *sāmans* in the *uhagāna* should be accomplished.

Here ends the Prapāṭhaka VIII.

IX. 1 begins —

अथ विकल्पा: ॥ १ ॥

Hence forth the alternatives of the *parvans* in the *sāmans* would be stated [Ajāta - In one quarter two fold chant is seen. So whether in the performance the two fold chant is to be utilised simultaneously or only one type, such a doubt would arise; because Ūhagāna is meant for employment in the sacrificial performance. This would be decisively stated in this Khaṇḍa — Chapter on alternatives].

रव उगति: ॥ २ ॥

In the Rauravasāman [Ūha Daśa 59] there is *ūgati* alternatively. There is no *ugati* in nēmintaṣṭēvasūʃ23hāi; there is *ugati* in nēmintastēvasāʃ23uhāi. [In the sacrifice, one of these alternatives is employed.]

मदमदो धनकामे ॥ ३ ॥

In the Nidhanakāmasāman [Ūha Daśa 68], *mada* and *madaḥ* — (madāḥ / hoi/), *mada*/hoi/ *madaḥ*/hoi. One of these is employed in the 1st *stotrīyā*. In the 2nd *stotrīyā* (bhiyāḥ), *bhiya* and *bhiyah* are the alternatives - (bhiyāḥ/hoi/), bhiya/ hoi/; bhiyaḥ/hoi. In the 3rd *stotrīyā* - (*ruhāḥ*/hoi/), *ruha/hoi/*, *ruhaḥ*/hoi/. One of these is to be employed.

[Ajāta - gives three alteratives - madāḥ/mada/madaḥ. In the other stotrīyās also similar alternatives are to be understood — bhiyāḥ/bhiya/bhiyaḥ/2nd *stotrīyā*; ruhāḥ/ruha/ ruhaḥ/ 3rd *stotrīyā*-Nānā, following the *sūtra* mentions two alternatives - namely mada/ madaḥ (1st *stotrīyā*); bhiya/bhiyaḥ (2nd *stotrīyā*); ruha/ruhah/ (3rd *stotrīyā*). [M. follows Ajāta.]

पुर: स्वासूत्तरयोश्चारङ्गमा नदे ॥ ४ ॥

In the Nānadasāman [Ūha Daśa 78] the *araṅgamā svara* occurs alternately. In the first *stotrīyā* - āpāśvānāmśnāthi/āpaśvānāmśnāthi/ - second *stotrīyā* - pāriprāsyāndātē/pāri prasyāndātē/; third *stotrīyā* - sōmāmviśvāciyā/ sōmamvisvāciyā/. In the Nānadasāman [Ūha Ahī 375] based on its own *tṛca* the *araṅgamā svara* is alternately there in the second and third *stotrīyās*. Second *stotrīyā* - āmātrēbhirīji/āmatrēbhirīji/ - third *stotrīyā* - vēdāviśvāsyāmē/vēdāviśvāsyāmē/ [In all these cases one of the alternatives is to be employed in the sacrificial performance. The *araṅgamā parvan* occurs in this sāman in the first *stotrīyā* - āraṅgamāyājā/] (It has no. 4 on the first syllable).

अष्टेडरयिष्ठयोर्हित्वनादीदिहिस्वरा ॥ ५ ॥

In the Aṣṭeḍapadastobhasāman [RG Daśa 16] and in the Rayiṣṭhasāman [Ūha Sam 284] *hitvanāsvara* and *dīdihi svara* occur alternatively. [RG Daśa 16] — third *stotrīyā* - pavamānamahitvānāʃ2345/pavamānamahitvānāʃ1. [Ūha Sam 284] — third *stotrīyā* - pavamānamahitvānāʃ2345/pavamānamahitvānāʃ1. [One of these alternatives is to be employed. In the Snauṣṭhasāman [Ūha Daśa 118] the *dīdihi svara* occurs — *dīdihīʃ 1*]

मातावृद्धं श्वामित्रे [M & Śiv — मातावृद्धौ]

In the Mahāvaiśvāmitrasāman [Ūha Daśa 98] the syllable *ma* does not become *vṛddha* alternatively in the third *stotrīyā* - yajñañcamā/nuṣāṇāsm; yajñāñcā/mānūṣāṇāʃ2m/. In the Mahāvaiśvāmitrasāman [Ūha Prā 839] *ta* does not become *vṛddha* alternatively — third *stotrīyā* - ūtatrātā/tanūnāʃ2m; ūtatrā/tātānūnāʃ2m.

क्रौ ध्यम-षष्ठं नवमात्रम् ॥ ७ ॥

In the Gāyatrikrauñcasāman [Ūha Daśa 100] in the middle quarter, the 6th syllable becomes alternatively of nine *mātrās* in each stotrīyā — 1st *stotrīyā* - (पवस्व मधुमत्तमः) — pāvāsvāmā/dhūʃ3mā/pavasvamadhumāʃ32 (3+3+3) [Mātrā — स्वरे स्वरे त्रिमात्रं भवति ।]; second *stotrīyā*- - (परिष्कृण्वन्ति धर्णसिम्) - pāriṣkārṇvā/tāʃ3idha/pāriṣkṛṇvantidhāʃ32. third *stotrīyā* - (पिबन्तु वरुणः कवे) — pāibāntūvā/rūʃ3ṇāḥ/pibantu varuṇāʃ32ḥ/

दीर्घे परयोर्दोषापरं नीचैः ॥ ८ ॥

In the Dīrghasāman [Ūha Daśa 112] in the second and third *stotrīyā*, the syllable after *doṣā* becomes lower as alternative — second *stotrīyā* - drāḥpibādyasyamārūʃ23tāḥ/, drāḥ-pibādyasyamārūʃ23tāḥ; third *stotrīyā* - trāvaruṇākārāmāʃ23hāi/trāvaruṇākarāmāʃ23hāi/ The *doṣā* parvan occurs in (GGG 14.1) in the *sāmam* Vaiśvāmitra - doṣāʃ2vāstāʃ2h.

गवतृतीयदशमं कुष्टं सर्वत्र ॥ ९ ॥

In the Gauṅgavasāman [Ūha Daśa 125], the 10th syllable in the third quarter has *karṣaṇa* everywhere. The 7th and the 8th syllables have *karṣaṇa* as the alternative - First chant - ārātnadhā yōnimāʃ23rtāʃ2/syāsāʃ3idāsāi (आरत्नधा योनि मृतस्य सी). The alternative chant is - āratnadhāyōnimṛta/syāsāʃ3idāsāi.

धर्मविधर्मणोर्दशपञ्चाक्षरशो धनानि ॥ १० ॥

In the Dharmasāman [Ūha Daśa 169] and in the Vidharma sāman [Ūha Daśa 204], the *nidhanas* have alternatively ten and five syllables - [Ūha Daśa 169] —

pavasvāsoma-mahāntsamudrā∫1h — this is the *nidhana* having ten syllables pavasvāsomā∫2345/ māhāntsamudrāsaḥ - this is the nidhana having five syllables. [Ūha Daśa 204] — pavasvāsomamahedakṣayā∫2345 — this *nidhana* has ten syllables; pavasvāsomā∫2345/ māhedakṣayā∫2345/ - This is the *nidhana* with five syllables.

स्तावे हविष उत्तरयोः प्रथमे ॥ ११ ॥

In the Sauhaviṣasāman [Ūha Daśa 220] having *vā* as the *nidhana*, in the second and third *stotrīyā* there is alternative in the *prastāva* having *prathama svara*— second *stotrīyā* - evā/eāivā/;evā/eāivā third *stotrīyā* - indrāḥ/eāindrāḥ/ , indrāḥ/eāindrāḥ/

विराट् पर्यू च देव्ये गीथस्तदादिः ॥ १२ ॥

In the Virātvāmadevya sāman i.e. Mahāvāmadevya in the *virāj* metre [Ūha Daśa 222], and in the Mahāvāmadevyasāman [Ūha Sam 350] beginning with *paryūṣu* the *udgītha* has alternative in *prathama svara*. [Ūha Daśa 222] — ā/ raṇyorhastacyutañjanayatapraśastān dūre; ā/raṇyorhastacyutañjanayatapraśastandūre/ In this manner there is alternative in the second and third *stotrīyās*. [Ūha Sam 350] — first *stotrīyā* - jā/sātayeparivṛtrāṇi sākṣaṇirdviṣāsta/rā/au∫3ho hāi/; jā/sā taye pari vṛtrāṇisa kṣaṇir dviṣāsta/rā/au∫3ho hāi. Thus in the second and third *stotrīyās* also the beginning of *udgītha* has alternative in the *prathama svara*. [The beginning of *udgītha* is as long as the study of Ācārya in the *prathama svara* is there. — ā/raṇyorhastacyutañjanayatapraśastandū. This much is the chanting in *prathama svara*. Upto this is the beginning of *udgītha*.]

नवे निहोता ॥ १३ ॥

In the Mānavādyasāman [Ūha Sam 363] the *nihotā parvan* is alternatively there - nā ābhā∫234rā; nā ābhā∫234rā/. The *nihota parvan* occurs in (GG 1.3) — nihotā∫2345ā.

तिधा तु वारा ॥ १४ ॥

In the Mānavādyasāman [Ūha Sam 355] the *vārā* parvan is alternately there in the case of *tidhā* (mandrayāyā // tidhārā∫234yā/tāidhārā∫234yā; The *vārā parvan* occurs in (GG 17.1) in the sāman Vāravantīya - vārāvā∫234ntām.

त्वे सो दैर्घे गकारः ॥ १५ ॥

In the Dairghaśravasasāman [Ūha Eka 401] beginning with *tve soma*, in the *prastāva*, the syllable *ga* occurs in the alternative - tvesomaprathamā vṛdohāohā∫3 e/; tve somapratha māvṛgohāohā∫3e/

शने राजन् प्लवते ॥ १६ ॥

In the Auśanasāman [Ūha Eka 414] the word *rājan* has *plava* alternatively (i.e. becomes *pluta* of 3 mātrās) — r1raājannaratāiḥ/r1raājānaratāiḥ.

आसोफतृतीयायामृतेन योनिवन्मध्ये जा प्लुतं
प्रान्त्ययोर्वलोपश्चाद्य उच्चैस्तकारः ॥ १७ ॥

In the Saphasāman beginning with *1raā1rasō2tā3p4ā5n* (Ūha Eka 467), in the third *stotrīyā*, in the quarter starting with *ṛtenayaḥ*, in the middle alternative the syllable *ja* has the *svara* like that of *yoni*. Of the first and the last alternatives, the syllable *jā* is *pluta* and there is the elision of *va*. In the first alternative *ta* has high *svara* - 1tajā2tō4ʃ3vāʃ3i/vā2ʃ3234rddhā5i/. In the third alternative - [2].1tajā2tō4ʃ3vāʃ3i/vā2ʃ3234rddhā5i/; middle alternative [2]1ratajā2tovāʃ3ivā4ʃ3/ vā2ʃ3234rddhā5i/ (विवावृधे)

यजिवाह इहायां प्लवते ॥ १८ ॥

In the first Aidhmavāhasāman beginning with ya2jiṣṭha ... (Ūha Sat 681) the earlier syllable *u* when followed by *ihā* gets the alternative of being *pluta* [1]asyayajñasyasuihā// asyayajñasyasūiha/

यशस्युत्तरयोरग्निंदूतास्तावे ॥ १९ ॥

In the Indrasyayaśassāman [Ūha Sam 713], in the second and third *stotrīyās* in the *prastāva* there is *agnimdūtā svara* in the alternative. Second *stotrīyā* 1ā2nuttaśca1/2ānuttaśca/; third *stotrīyā* - r1raā2radhō2rabhāgām/r2raādhōrabhārgām/. The *agnimdūtā svara* occurs in (GGG 3.1) — 5āgnimdūr2atām. In 2ānuttaśca, the numeral 2 in place of 5 seen in *agnimdūta*, is due to *udūha*.

ण्वबृहत्युदा आ इति गतिः ॥ २० ॥ [M. गीतिः]

In the Kaṇvabṛhatsāman [Ūha Kṣu 867], *udāāgati* occurs alternately — 1ūdā indrā2ʃ1āʃ234/1ūdā ā2ʃ1indrāʃ234/. {Ajāta Nānā - Simon गतिः |}

(The reading *gīti* is also applicable).

षभे काम्पा ॥ २१ ॥

In the Vairāja-ṛṣabhasāman [RG Kṣu 168] in the third *stotrīyā*, the *kāmpā parvan* is alternatively there in the third *stotrīyā*-m2raā1rareasmāt/magha/v2āñjy3raō5kkāḥ; 2ram1raārēā/smā2ʃ3 nm1āgha/v2āñjy3raō5kkāḥ/. The *kāmpā svara* occurs in the Sāman Yāma (GGG 65.1) — k2āʃ3mp1ārah.

त्वंनोवारे पुनाण्बृहति प्रसोण्वतरे पुनाभिसो जम्भे चोत्तरयोः ककुभोर्विकल्पः ॥ २२ ॥
[M & Śiv — ककुभो]

In the Vāravantīyasāman beginning with *tvamnaḥ* .... t2ūvannaḥ — (Ūha Eka 480), in the Kaṇvabṛhatsāman beginning with p[2]ūn2raānaḥ [Ūha Kṣu 877], in the

Kaṇvarathantara sāman beginning with prāsomā ..... [Ūha Kṣu 875] in the Vārkajambhasāman beginning with hāupunāno ... [RG Kṣu 172] and that beginning with hāvabhisomāsa ... [RG Sam 65], there is alternative of *kakubh* i.e. *kakubh* or *bṛhati* metres. In the second and third *stotrīyās* - [Nānā : In [Ūha Eka 480] — second *stotrīyā* - after *prastāva* the chant is in *Bṛhatī* metre - tūcāitū∫234nāḥ/ vidāgādhantucetūno∫234hāi/ pārṣitokantanayampartṛbhiṣṭū∫34/ aūhovā/; Kakubhchant - after *prastāva* - tūcāitū∫234nāḥ/pārṣāito∫234hā/ kāntanayan partṛbhiṣṭū∫34/ aūhovā/; third *stotrīyā* - chant in Bṛhatī after *prastāva* prāyutvā∫234bhāiḥ/ ādabdhaira-prayutvābho∫234hāi/āgnehedāṁsidāivyā-yuyodhā ∫34/aū ho vā/; after *prastāva*, the chant is in Kakubh — prāyutvā-∫234bhāiḥ/ āgnāihā∫234hāi/dāṁsidaivyāyuyodhā∫34/aū ho vā/. Kaṇvabṛhat — [Ūha Kṣu 877] — after *prastāva* of second *stotrīyā* the chant is in Bṛhatī — hirāṇyā∫1yā∫234ḥ/hā hōi/ ūtsodevohiraṇyayaḥ/dūhānā∫1ū∫234/hā hō/ dhārdiviyam/ madhūprā∫1yā ∫234m/hā hōi/. After *prastāva* the chant in the *kakubh* — hirāṇyā∫1yā∫234ḥ/ hā hōi/ dūhānāū/dhardāivā∫1yā∫234m/hā hōi/ madhū prā∫1yā∫234m/hā hōi/ Third *stotrīyā* - after *prastāva* the chant in *Bṛhatī* - sthāmāsā∫1dā∫234t/hā hōi/ prātnamṣādhastha māsadat/āpārchā∫1yā∫234m/hā hōi/ jiyārṣā∫1sā∫234i/hā hōi/; after *prastāva* the chant in Kakubh — sthāmāsā∫1dā∫234t/hā hōi/āpṛchyāṁ/ dharūṇā∫1mvā∫234/hā hōi/ jiyārṣā∫1sā ∫234i/ hā hōi. Kaṇvarathantarasāman [Ūha Kṣu 875] — second *stotrīyā* - after prastāva, the chant is in Bṛhatī metre — ācchākosām/mā∫3dhūścū∫3tām/ āharyatoarjunoatkeavyatā ∫234aihi/; after *prastāva* the chant is in Kakubh — ācchākosām/mā∫3dhūscū∫3tām/ ā∫3hāryā∫3to/ arjunoatkeavyatā∫234aihi/; third *stotrīyā* - after *prastāva*, the chant in the Bṛhatī metre — priyāssūnūḥ/ nā∫3mārjā∫3yāḥ/tamīṁhinvantyapasoyathārathā∫234māihī/; after *prastāva* the chant in kakubh — tā∫3māiṁ hā∫3invā/tiyapasoyathārathā ∫234māihī/ In the Vārkajambha [RG Kṣu 172] — in the second *stotrīyā* - after the *prastāva*, the chant in the Bṛhatī is — ūtsodevohiraṇyayāḥ/hāu/dūhānaūdhar-diviyām/hāu/ mādhūprāyā∫3m/ hāu; after *prastāva* the chant in the kakubh metre is — dūhānaū/hāu/dhārdiviyāṃ/hāu/ mā∫3dhūprāyā∫ṁ/hāu/ In the third *stotrīyā* after *prastāva* the chant is in Bṛhatī metre — prātnamsadhasthamāsadāt/hāu/ āpṛcchiyām/hāu/dhārunamvā/hāu/jā∫3yār ṣāsā∫3i/hāu; after *prastāva*, the chant is in the kakubh metre āpṛcchiyāṃ/hāu/dhāruṇamvā/hāu/ jā∫3yārṣāsā∫31/ hāu/; in the Vārkajambhādya sāman beginning with hāvabhisomāso ... in the

second *stotrīyā*, after *prastāva*, the chant in the Bṛhatī metre is — mātsarāsōmada cyutāḥ/hāu/, tārat samudra mpavamā/hāu, nā∫3ūrmāiṇā∫3/hāu/; after *prastāva* the chant in the kakubh metre is - mātsarāsōmadacyutāḥ/hāu/, tāratsamū/hāu/ drāmpavamā/hāu, nā∫3ūrmāiṇā∫3/hāu. In the third *stotrīyā* after the *prastāva* the chant in Bṛhatī metre is — rājādevartambṛhāt [Nānā - devo]/ hāu/ ārṣāmitrasyavaruṇā/hāu/, sya∫3dhārmāṇā∫3/hāu/; after *prastāva* the chant in Kakubh metre is — rājādevartambṛhāt/hāu/, ārṣāmitrā/hāu/ syāvaruṇā/hāu/, syā∫3dhārmāṇā∫3/ hāu/. Thus, the alternatives of the chants in the Kakubh and Bṛhatī metres are stated. [Nānā everywhere writes the names of *chandaṣ* as kakup]

IX. 1 ends.

IX 2 begins —

अथ भावान् प्रवक्ष्यामः प्रगाणं यैर्विधीयते ॥
आर्चिकं स्तौभिकं चैव पदं विक्रियते तु यैः ॥ १ ॥

Now we shall state the *bhāvas* by which the chant is established and by which the word in the *ṛc* and that of *stobha* is changed or *modified.* [Now, after stating the alternatives, the modifications of becoming *āi* etc. will be dealt with. By these, the chanting of the *ṛc* is established. By these *bhāvas* the words of the *ṛc* and *stobha* are modified. [The *bhāvas* are as follows] -

आइत्वं प्रकृतिं चैव वृद्धं चावृद्धमेव च ॥
गतागतं च स्तोभानामुच्चनीचं तथैव च ॥ २ ॥
संधिवत्पदवद्गानमत्वमार्भावमेव च ।
प्रश्लेषांश्चाथ विश्लेषानूहे त्वेवं निबोधत ॥ ३ ॥
संकृष्टं च विकृष्टं च व्यञ्जनं लुप्तमतिहृतम् ।
आवाभांश्च विकारांश्च भावानूहेऽभिलक्षयेत् ॥ ४ ॥

These twenty *bhāvas* namely, āibhāva etc. are to be understood in the Ūhagāna only. [Out of these, 18 *bhāvas* are defined primarily leaving the state of not being *vṛddha* and having *karṣaṇa* [Dīpa — भावान् नामरूपादीन् names and forms.]

एतैर्भावैस्तु गायन्ति सर्वाः शाखाः पृथक् पृथक् ।
पञ्चस्वेव तु गायन्ति भूयिष्ठानि स्वरेषु तु ॥ ५ ॥
सामानि षट्सु चान्यानि सप्तसु द्वे तु कौथुमाः ।

By these states namely, state of becoming *āi* etc. all schools of *sāmagāna* chant differently. Many sāmans are chanted in five *svaras* (notes) only. Sāmans other than the ones having five *svaras* are chanted in six *svaras*. Only two *sāmans*

chanted by Kauthumas are in seven *svaras*. These two cases are as follows — In the *sāman* [GGG 284.2] named Ātra, at the end of the *stobha* in the middle of the third quarter, there is the *parvan* of one syllable which is chanted in the *kruṣṭa svara*. This *svara* is indicated by the number 11 on the syllable. It occurs twice in this *sāman*. The other sāman [ĀG 141.1] namely, Kaśyapavṛta daśānugānam in which the *kruṣṭa* svara occurs twice — ū̎ʃ2, ū̎ʃ2.

ऊनानामन्यथा गीतिः पादानामधिकाश्च ये ॥ ६ ॥

In the quarters having the less measure of syllables of the quarters than the measure of syllables in the *yoni*, have the chant in a different way. [e.g. the Kāleya sāman beginning with *eṣabrahma* etc [Ūha Prā 807]. Similarly the quarters having more syllables than the measure of syllables in the *yoni* are also chanted differently. [e.g. in the Mahāvāmadevya sāman [Ūha Daśa 222]; in [Ūha Prā 807] the quarters have less number of syllables. [Ūha Daśa 222] has quarters having more syllables.

योनिदृष्टा समा येऽन्ये पादास्त्वक्षरशः स्मृताः ॥

The quarters other than [i.e. those having less or more number of syllables] have similar mode of chanting according to the syllables seen as per the *yoni*.

आयेभावश्च नेदानीं दीर्घं यच्चैव कृष्यते ॥ ७ ॥

In the Ūha there is no state of being *āye* (as in the case of sāman Śyaita and others). Similarly, the *karṣaṇa* of long syllables is not there in *arkodevānām* etc. There is *karṣaṇa* of the *vṛddha* syllable. e.g. Śyaitasāman (Ūha Daśa 45) — Hu¹mmāi, The state of being *āye* is seen in the Rohitakūlīyasāman (GGG 129.1) — ṣthā¹mū^ra tayā²ʃ31 uvāye²ʃ3 and the long syllable does not have *karṣaṇa*. There is *karṣaṇa* of the *vṛddha* syllable e.g. Yajñāyajñīyasāman - (Ūha Daśa 14) — pā¹prīʃ2 ..../ Paurumadgasāman - (Ūha Daśa 54) — pā[2]vantemāʃ2 ..../ Arkapuṣpasāman (Ūha Sat. 796) — ā²rko¹ra dē^ra vā^ra nāʃm̄ ..../ etc.

कर्षणे तु निवर्तेते त्सायिबायामुपद्रवे ॥

In the *upadrava* in the *parvan* tsā[1]ibāʃ234aū^5ra hō^ra vā preceded by bhyāʃmūʃ23, the two karṣaṇas in the case of *dvitīya* and *tritīya* svara are not there. Hāviṣmatasāman [Ūha Daśa 45] — ghā[2]sā¹ etc. In the Janitrādya sāman [Ūha Sam 356] — bhrā²ū¹ra. Cf. *yoni* of Haviśmata (GGG 138.2) — bhyā[2]mū¹ʃ23. The *tsāibā parvan* (i.e. — tsā¹ʃ2ibā³ʃ234aū^5ra hō^ra vā/) occurs in (GGG 1.1.1) in the Parkasāman.

ओभावो दृश्यते साम्नि औभावश्च यथाक्रमम् ॥ ८ ॥

In the Yonisāman where the state of *o* and that of *au* occur, these states would be in the Ūha in that order *yoni* — rā∫234yō∫6hāi/ (GGG 22.3) Ihavadvāmadevyasāman, *Uha* — (Ūha Daśa 107) khyā∫234tō∫6hāi in *upadrava*, Ghṛtaścunnidhana — *Yoni* at the beginning of *pratihāra* - pibātuvāu/ (GGG 165.3); Ūha - [Ūha Daśa 27] at the beginning of *pratihāra* pibātuvāu.

अभ्युदूहेन सर्वत्र ऊहे गीती रहस्यवत् ॥
स्वादिपर्वणि तिस्रायां तथैवान्येषु सामसु ॥ ९ ॥

In the Ūha, in all sāmans the chant would be like *rahasyagana* with *udūha* [In the word *abhyudūha* of the *sūtra*, the word *abhi* is only to fill up the quarter. e.g. *Yoni* (GGG 468.6] Saṁhitasāman [Ūha Sam 329] — svādāiṣṭhāyā (*prastāva*); Ūha Daśa 8 — svādiṣṭhāyāma. Pāṣṭhauhasāman — [Ūha Daśa 60] — tisrōvācā∫2udīrātāi; (GGG 471.6) — tisrōvācā ∫5udīrātāi (in the prastāva. Similarly in other *sāmans* also - [Nānā - *rahasya* = *araṇyegeya*]

आर्चिकं निधनं न्याये स्तौभिकं वा यदक्षरम् ।
कृष्टाकृष्टं भवेत् स्वार्यमन्तोदात्तं वृधेस्वरम् ॥ १० ॥

In the Nyāya i.e. in the Yonigāna, the *nidhana* is of the syllables of the *ṛc* or the syllables of *stobha*. Of these *nidhanas* the syllable which has *karṣaṇa* becomes *svārya* i.e. beginning with *prathama svara* and ending with *mandra* svara. When their last syllable has no *karṣaṇa* then it becomes svārya i.e. beginning with *tritīya svara* and ending with *mandra svara*. When their last syllable has *udātta svara*, it becomes *vṛddhe svara* i.e. beginning with *tritīya svara* and having *pratyutkrama* i.e. having *prathama svara* at the end. Illustrations in order — pitāde∫2vānā∫2345m - illustration of karṣaṇa - (Dharma sāman Ūha Daśa 169; illustration of having no *karṣaṇa* — pāvasvāsōmā∫2345 ...... (Dharma Saman Ūha Daśa 169); illustration of final syllable having *udātta svara* - māhāntsamūdrā∫1ḥ. [These are the illustrations of the *nidhanas* consisting of *stobha*.]. kine∫2345 (GGG 115.13); stātuṣe∫345 (Ūha Sam 223). Svārya means having *svaras*. The *svāra* is three fold in the Mātrālakṣaṇa beginning with *prathama svara*, with *dvitīya* svara and *tṛtīya svara*. One beginning with *prathama svara* has the duration of nine *mātrās*, that with *dvitīya svara* has the duration of six and that with *tṛtīya svara* has eight *mātrās* — hārī∫3śrī∫2345ḥ (Ūha Daśa 176); rāyā∫345 (GGG 43.1); Cf. Mātrā La: (2.1.2); prathamādyātṛtīyāt svarāntam ca (Sāmatantra 199) e.g. kine∫2345 (GG 115.1). The meaning of the verse is of the *nidhanas* which are comprised of the syllables of *ṛc* or *stobha* if the ending syllable has *svarita svara* the *svārya* begins with *prathama svara*. If it is

anudātta, the *svārya* begins with *dvitīya* or *tṛtīya* svara, and if *udātta*, there is *vṛdhe-svara*. [Simon quotes - *tṛtīyasvarādipratyutkramam kṛtvā vṛdhesvaram bhavati* — Vṛdhe svara takes place after employing pratyutkram (in the word) starting with *tṛtīya svara*- e.g. (GGG 568.4) *śriye*1. Wayne Howard also explains similarly.] (The illustration of *svāra* beginning with *tṛtīya svara* is i2345 (AG. 47). Its duration according to the Mātrālakṣaṇa is eight *mātrās*.)

मणाजनं सदद्घोनामाविशासि विदेऽप्सुजित् ।
त्वनाद्वयुं श्रियेतिर्भारयिं प्रियमभिद्विता ॥ ११ ॥
जसावसन्तमन्धर्मन्त्सुत उद्र्यः षिभिर्धयन् ।
न्यायादेतान्यपेतानि श्वत एके वृधेस्वरम् ॥ १२ ॥
त्रीभासपौष्कलाष्टेडरयिष्ठाच्छिद्रधर्मसु ।
त्रैताश्वव्रतशौक्तान्धीचतुःषडिडयोस्तथा ॥ १३ ॥
षड्भासे पौष्कले सप्त त्रीण्यष्टेडे पृथक्तृचे ।
रयिशौक्ते वृषास्तोभे द्वे द्वे न्यायविरोधिनी ॥ १४ ॥
अश्वान्धीगवयोः स्तोभधर्माच्छिद्रेषु पञ्चसु ॥ १५ ॥

In the twelve sāmans, beginning with Gāyatrībhāsa i.e. Bhāsa in the Gāyatrī metre, these *nidhanas* having at the end *maṇā* etc. are not according to the rule kṛṣṭākṛṣṭam etc. Bhāsasāman [Ūha Daśa 158] — in the first *stotrīyā*- hādhārmaṇā1 — its ending syllable has no *udātta svara*. In the third *stotrīyā* - vāyuñjānā1m (janam) — here also the ending syllable has no *udātta*. In the Bhāsasāman [Ūha Sat 694], in the second *stotrīyā* - sthāmāsādā1t// (Sadat): the ending has no *udātta*. In the third *stotrīyā* - māghonā1m. [Ūha Daśa 158] — second *stotrīyā* - drāmāviśā1 (āviśa): no *udātta* ending [Ūha Ahī 564] —second *stotrīyā*- śvāsāāsā1i (asi) Pauṣkala [Ūha Daśa 10] — second *stotrīyā* - yāthāvide 2345/ (the ending syllable has *udātta svara*) third *stotrīyā* - *sāmapsuji*2345t - the ending *svara* of the last syllable is *udatta*. RG Daśa 16 Aṣṭeḍapadastobha - pavamānamahitvānā2345// Ūha Sam 284 — Rayiṣṭham - pavamānamahitvānā2345, the ending has udātta (3rd stotrīyā).

Pauṣakala [Ūha Sat 705] — āpadvāyu2345m (Nānā in these cases ending in 32345 says that the ending has *udātta svara*). [Ūha Ahī 654] — Traitasāman. third *stotrīyā*: dvāyu2345m Pauṣkala [Ūha Sam 340] — ṣātaśriye2345 (in the *ṛc* the last syllable *ye* has *Udātta svara* (in the first *stotrīyā*). Aśvavṛta [Rg Ahī 99] *sāman* -first *stotrīyā*- *jyotirbhā*2345ḥ/; Pauṣkala sāman [Ūha Prā 814] — vidārayi2345m (*rayim*); Pauṣkala [Ūha Sam 364] second *stotrīyā* - ādhapriyā2345m (*priyam*);

Traitasāman [Ūha Daśa 162] —second *stotrīyā- priyā*ʃ2345ṁ (priyam) Andhīgava [Ūha Daśa 219] — 3rd *stotrīyā* - sāmarya rājyevājām ābhiʃ2345 (abhi). Pauṣkala [Ūha Sam 364] —first *stotrīyā*-adhadvitāʃ2345; Traitasāman [Ūha Daśa 162] first *stotrīyā* - eʃ3/dvitāʃ2345/ Ṣaḍiḍapadastobha [AG Ahī 109], second *stotrīyā* - divāḥpṛṣṭhāmadhirohantitejāsāʃ1. Śaukta [Ūha Ahī 567] sāman second *stotrīyā*-vāsāʃ1m; third *stotrīyā*- tāmāʃ1m. Dharmasāman [Ūha Daśa 169] — third *stotrīyā* - sātyevidhārmāʃ1n (*dharman*). In Rayiṣṭhasāman [Ūha Sam 284] — first *stotrīyā* - pāvitredhārayāsutāʃ2345ḥ/ (sutaḥ). In the Acchidra [Ūha Sat 746] — rājādevāssamūdriyāʃ1ḥ (samudriyaḥ). [Ūha Daśa 152] second *stotrīyā* - rājādevārtām bṛhāʃ1t; third *stotrīyā*-prahinvānārtāmbṛhāʃ1t]. Caturiḍapadastobha [RG Ahī 108] — first *stotrīyā* - viśanmanīṣibhāʃ1iḥ (ṣibhiḥ); second *stotrīyā* - khiyāvavardhāyāʃ1n (dhayan). Aṣṭeḍapadastobha— (RGAhī 110) —2nd *stotrīyā*- ... mānīṣibhāʃ1iḥ; 3rd *stotrīyā* - .... śāsvātāʃ1h/ [In the above illustrations with the ending ... 2ʃ1, the ending of the last syllable of the *ṛc* has no *udātta* as per Nānā].

According to some in this illustration there is the *vṛdhe svara*; but the author of PS does not think so. In the Gāyatrī bhāsa, the six *nidhanas* ending in maṇā etc. are not according to the rules. In the Pauṣkalasāman, *vide, apsujit, dvamum, śriye, rayim, priyam* and *dvitā* these seven are not according to rule. In the Aṣṭeḍa - *tvānā, ṣibhiḥ* and *śvatāḥ*, these three, in the Traita *dvayum, priyam* and *dvita*- these three, in the Rayiṣṭha *tvanā* and *sutaḥ* these two, in the Śaukta - *vasan* and *taman* these two, in the Caturiḍa-*ṣibhiḥ* and *dhayan* these two, in Aśvavṛta - *tirbhāḥ*, in the Āndhīgava *abhi*, in Ṣaḍiḍa *jasā*, in the Dharma sāman *dharman* and in the Acchidra, *udṛyaḥ* do not follow the rules.

IX 2 ends.

IX 3 begins—

तृतीयोच्चान्त्यं हिस्तोभे दीर्घीभवति ॥ १ ॥

The short syllable coming at the end of the *parvan* which has *tṛtīya* as the high *svara* becomes long when followed by *stobha* having the syllable *ha*. e.g. Aiḍakrauñca sāman [Ūha Daśa 49] third *stotrīyā*- yāojiṣṭhāḥ (ojiṣṭhāḥ) hō; Vāmrasāman [Ūha Daśa 87] — third *stotrīyā* - sōmōdugdhābhirā/hāʃ3hāʃ3i/ (*ra* kṣāh).

न वाम्रे स्पर्शान्तं व्यं च ॥ २ ॥

In the Vāmrasāman [Ūha Sam 278] the *parvan* ending in *sparśa* and the tālaya vowel does not become long — in the third *stotrīyā* - rājadevārtām/hāʃ3hāʃ3i. In

the word *ṛtam* having the ending in *taṃ* does not have *ṛ* as the long syllable. The *tālavya* also does not become long - Vāmrasāman [Ūha Ahī 604] — in the third *stotrīyā* - ādābdhassūrabhi/ hāʃ3i/hāʃ3i/. The *tālavya* vowel *i* of the syllable *bhi* does not become long.

कौत्से चेकारोकारौ ॥ ३ ॥

In the Aiḍakautsasāman [Ūha Prā 819] also, the short vowel *i* becomes long when followed by the *stobha* having the syllable *ha* e.g. first *stotrīyā*-svādīhiṣṭhāʃ23/ (*svādiṣṭhayā*); also in the Aiḍakautsasāman [Ūha Sat 764] the vowel *u* becomes long when followed by the *stobha* having the syllable *ha*. Second *stotrīyā* - sāmūhīprīʃ3 (samupri yā)

नश्च ॥ ४ ॥

In the Aiḍakautsasāman [Ūha Kṣu 853], the syllable *na* becomes long - sānāhīndrāʃ23 (*sa na*)

अध्वयवमध्यमायाम् ॥ ५ ॥

In the Mārgīyavasāman beginning with ādhvāuhovā, [Ūha Daśa 142] in the middle *stotrīyā* - the short vowel becomes long when followed by the *stobha* having the syllable *ha* — pā *vā*/hā (pavamānasya).

स न इन्द्रायाम् ॥ ६ ॥

In the Mārgiyavasāman [Ūha Sat 793], in the middle *stotrīyā* based on the *ṛc* beginning with *sanaindrā*, the short syllable becomes long when followed by the *stobha* having the syllable *ha* - vārā ha (varivovit).

क्षौद्रे च ॥ ७ ॥

In the Mārgīyavasāman in the *kṣudra parvan* [Ūha Kṣu 909], the short vowel becomes long when followed by the *stobha* having the syllable *ha* - pā *vā*/hā (pavamānā).

कृते चापदान्तः ॥ ८ ॥

In the Hāviṣkṛtasāman [Ūha Eka 441], the syllable *di* which is not at the end of the word becomes long when followed by the *stobha* having the syllable *ha* svādiṣṭhayā *madā* hāuṣṭhāyā (madiṣṭhayā) [M — tvāmsuṣvāṇaāhāudrāibhīḥ (adribhiḥ) [Ūha Daśa 195].

विशीये च पूर्वे ॥ ९ ॥

In the Pūrvaviśoviśīyasāman [Ūha Daśa 170] the syllable *nva* not coming at the end of the word becomes long when followed by the *stobha* having the syllable *ha* - *hinvā* hūm .... (hinvanti).

अशूष ॥ १० ॥

In the Visvaviśīyasāman [Ūha Ahī 575], in the second *stotrīyā* in the word *śūṣa* the syllable *ṣa* not at the end of the word, does not become long when followed by the *stobha* having the syllable *ha* - stūṣēsūṣahūm ..../

त्रिणिधने चायास्ये ॥ ११ ॥

In the Triṇidhanaāyāsyasāman [Ūha Daśa 41] in the second *stotrīyā* the syllable *ra* not coming at the end of the word becomes long when followed by the *stobha* having the syllable *ha* - ūtsōdēvōhirā hāuhōvā/ (hiraṇyaḥ).

सेधे षिणोदनः ॥ १२ ॥

In the Utsedhasāman [Ūha Ahī 457], the syllable *ṇaḥ* becomes long when followed by the *stobha* having the syllable *ha* - mānīṣāiṇāh (manīṣiṇaḥ). Similarly, in the Utsedhasāman [Ūha Eka 495], the syllable *ṇah* becomes long when followed by the *stobha* having the syllable *ha* - vāmādānāḥ/hā∫31uvā∫23 (devamādanaḥ)

कामे च प्रथमकल्पे सर्वासु ॥ १३ ॥

In the Nidhanakāmasāman [Ūha Daśa 68] in all the *stotrīyā* in the first instance among the three instances, the syllable becomes long when followed by the *stobha* having the syllable *ha* - madāh/hoi/ — first *stotrīyā* - bhiyāḥ/hoi/ — second *stotrīyā* - ruhāh/hoi/ — third *stotrīyā* - (madaḥ, bhiyaḥ ... ruhaḥ)

सौमे स्तावे ॥ १४ ॥

In the Saumedhasāman [Ūha Daśa 29], the short syllable becomes long when followed by *stobha* having the syllable *ha*, in the *prastāva* — first *stotrīyā* - ... tavāhāu .... (tavastaram); second *stotrīyā* - ānupratnasyaūhāu ... (pratnasya); third *stotrīyā* - ādhāgamadyadīhāu .... (yadi)

कार्ते च परि ॥ १५ ॥

In the Kārtayaśasāman [Ūha Sat 688], in the third *stotrīyā* the short syllable *ri* of *pari* becomes long when followed by the *stobha* having the syllable *ha* — pārīhāhāu/ (*pari*)

अश्विनोर्व्रतोत्तरे ॥ १६ ॥

In the latter Aśvinorvratamsāman [RG Prā 140] in the *prastāva*, the short syllable becomes long when followed by the *stobha* having the syllable *ha* — first *stotrīyā* - āndhasā hō hāu/ (andhasah); second *stotrīyā* - dīrghajihviyām hō hāu/ (jihvyam); third *stotrīyā* - kṛtviyā hō hāu/ (krtvyaḥ).

शङ्कुन्येकारे ॥ १७ ॥

In the Śaṅkusāman [Ūha Daśa 43], in the *prastāva* the short syllable becomes long when followed by *e* — p[1]avā[2] svamā[1ra]/e∫2 (madhu).

ऋषभे च शाक्वरे ॥ १८ ॥

In the Śākvara-ṛṣabha sāman [RG Daśa 15] also, the short syllable becomes long when followed by *e* - pāvāe[2] [ra] ... (pavasva).

संमील्ये लघुविनते ॥ १९ ॥

In the Sammīlya-sāman [RG Eka 91], the short syllable becomes long when followed by *vinata* - pūro[1ra vira]∫2/jiti[1vira]∫2 etc. (puroji). [The *vinata svara* begins with *prathama svara* and ends with *dvitīya svara*. [Śiv — स्वरितविनतप्रणतोत्स्वरिताभिगीताना-मार्चिकोऽक्षरकाल इति मात्रालक्षणवाक्यात् सविनतमक्षरं आर्चिकवदेव भवति due to the statement of Mātrālakṣaṇa that in the case of *svarita, vinata, praṇata, utsvarita* and *abhigīta* there is the duration of the syllable as per the Ārcika; hence, the syllable having *vinata svara* becomes like *ārcika* only.]

अत्वे कालेये ॥ २० ॥

In the Kāleyasāman [Ūha Eka 465] the short syllable becomes long when the state of *a* follows — viśvā[4 5ra] āryāḥ[4 5] ... (*viśvaḥ* aryaḥ).

प्रत्ना महीयवे च ॥ २१ ॥

And in the Āmahīyavasāman [Ūha Eka 521] beginning with *pratnam*, the short syllable becomes long when followed by the state of becoming *a* — divāānaiḥ[[2] 1ra 1]/ (divāḥ/ā)

क्रौञ्चाभिनिधनसप्तहपयउत्तरधर्तोद्वत्त्रासदस्यवेषु वृण्यादिः ॥ २२ ॥

In the *sāmans* Krauñcādya [Ūha Ahī 590], Abhinidhanakāṇva [Ūha Sat 716], Saptaha [RG Eka 79], Payas [RG Ahī 120], Udvatbhārgava beginning with *dhartā* [Ūha Daśa 154], and Trāsadasyava [Ūha Ahī 488] the beginning of *vṛṇi svara* becomes long: (Ūha Eka 590); *rā*[2ra] yirbhāgāḥ; the syllable *ra* has become long (*rayiḥ*); (Ūha Sat 716) — rārōmabhāiḥ[2ra 1ra]: (mayūraromabhiḥ); [RG Eka 79] — mādhārayā[2rā 1ra]: (*soma* dhāraya) [RG Ahi 120] — in the latter two *stotrīyās*, in the second *stotrīyā* - tūvaṃkavāiḥ[2ra] (tvamkaviḥ/) third *stotrīyā* - sājōṣasaḥ[2ra 1ra] (sajoṣasaḥ); [Ūha Daśa 154] — tvīyōrasāḥ[2ra 1ra] (*kṛtvyaḥ*); dīyōṇṛbhāiḥ[2ra 1ra] (mādyaḥnṛbhiḥ); [Ūha Eka 488] — dāyitnavā∫23i[2ra 1] (mādayitnave); *śnā*[2r] thiṣṭanā∫23 (*śna* thiṣṭana) etc. [The *vṛṇisvara* occurs in (GGG 3.1) Bṛhatbhāradvāja sāman — vṛṇimahāi[2 1ra]] [M. gives the following illustrations — Ūha Daśa 128 - ktābārhiṣāḥ[2ra 1]; [Ūha Ahī 655] — dhājihviyām[2ra 1] (dīrgha jihvyam); RG Eka 91 — hāvāmahāi[2ra 1ra]; (havāmahe); [RG Ahī 120] — tāmādhasāḥ[2ra 1] (jātamandhasaḥ); (Ūha Daśa 154) and (Ūha Ahī 488) dāyitnavā∫23i[2ra 1]; the same as given above.]

जितोश्च पूर्वेऽसंयोगे ॥ २३ ॥

And also in the Pūrvavājajit sāman [Ūha Daśa 104], the beginning of *vṛṇī svara* becomes long when the non-conjunct syllable follows — cā[2ra]minvasāi (vācaminvasi); pū[2ra]rus[1]pṛhām/ etc. (puruspṛham) respectively.

अमप ॥ २४ ॥

In the third *stotrīyā* the short syllable of *vṛṇī svara* does not become long in *mā*[2] pa[1]vamā (soma pavamāna)

उत्तरे स्तोभे ॥ २५ ॥

In the latter Vājajitsāman [Ūha Daśa 221] the syllable at the beginning of *vṛṇīsvara* becomes long when followed by *stobha* - *vā*[2ra] yi[1]tnavāḥ/hovā[2]ʃ3ho[1]i (drāvayitnavaḥ).

क्रौञ्चे त्वसंयोगे ॥ २६ ॥

In the Krauñcāya sāman [Ūha Ahī 590], the beginning of *vṛṇī svara* becomes long when followed by non-conjunct syllable — *rā*[2ra]yi[1]rbhayaḥ (*ra* yiḥ) [But when the conjunct consonant follows the syllable at the beginning of *vṛṇī* does not become long (Ūha Ahī 614) — dā[2]rśatā[1ra]sāh; In sū[2ra]rā[ra]so[1ra]nau[ra]ho/ the first syllable has become long for it is followed by non-conjunct consonant.

नात्राविनेमि: ॥ २७ ॥

In the Krauñcādyasāman [Ūha Kṣu 891], in the 2nd *stotrīyā* beginning with ā[2]trā[ra]vi[1]nau[ra]ho, it is not so mi[2]re[1ra]ṣām, the syllable *mi* has not become long.

कौत्से च हिशब्द: ॥ २८ ॥

And in the Aiḍakautsasāman [Ūha Daśa 164] also the syllable *hi* becomes long when not followed by conjunct consonant — ā[3]bhī[ra]hī[2ra]no[1]ʃ23/ (abhī/no); [Ūha Sam 761] — ā[3]yam *hī*[2ra] pu[1]ʃ23 (ayam/pūṣā/) — the syllable *hi* has become long.

प्रवद्भार्गवे कृष्टादस्थाद्वकार: ॥ २९ ॥

In the Pravadbhārgavasāman [Ūha Kṣu 912] the syllable *va* following the vowel *a* which has *karṣaṇa* becomes long — pā[1]ʃ2vā[1ra]kāḥ (the vowel *a* in *pa* has *karṣaṇa* after which the syllable *va* comes, hence it has become long pāvakaḥ.

स्वारे च पर्णे हाराद्योनौ ॥ ३० ॥ 2

In the Svārasauparṇasāman in the *yoni* (GGG 125.2) the syllable following the *pratihāra* becomes long — ā[1]stā[2]ʃ3uvā[2] is the *pratihāra*. After that there is *rā*[ra]*māi*[1]/ the *ra* has become long — (astārameṣi)

त्वं ह्यङ्ग प्रथमायां च ॥ ३१ ॥

And also in the Svārasauparṇasāman [Ūha Daśa 196] in the first *stotrīyā* based on the *ṛc* beginning with *tvam hyaṅga* the syllable following the *pratihāra*, becomes

long. The *pratihāra* is āmā∫3uvā/ it is followed by tātvā. So the syllable *ta* has become long (amṛtatvāya)

द्वितीयं सन्तः ॥ ३२ ॥

In the Svārasauparṇasāman [Ūah Eka 384] in the third *stotrīyā* the second syllable coming after the *pratihāra* becomes long. The *pratihāra* is — sāiṣā∫3uvā— it is followed by *santāḥ*; so the syllable *ta* has become long — (siṣāsantaḥ)

षं जनित्रे ॥ ३३ ॥

In the Janitrottarasāman [Ūha Eka 501] in the third *stotrīyā* the syllable *ṣa* becomes long — ṣāmābhī∫1nārā∫234ḥ (duroṣamabhīnaraḥ).

रथन्तरवृषाश्विनोर्व्रतेष्वोस्तोभे ॥ ३४ ॥

In the *sāmans* Rathantara [RG Daśa 2], Vṛṣa [RG Prā 137] and Āśvinorvratam [RG Prā 139], the earlier syllable followed by *stobha* beginning with *o* becomes long. (RG Daśa 2) — āmā∫234rtām/ōvā∫6/. In this syllable *tam* of *amṛtam* has become long. [RG Prā 137] — *ābhā* ōvā/here, the syllable *bhi* of *abhi* has become long. [RG Prā 139] ...ārṣasāōhāu/ here the *si* of *arṣasi* has become long etc.

दैर्घे व्रात्योत्तरयोश्च थे ॥ ३५ ॥

In the Dairghaśravasasāman [Ūha Eka 401], in the Vrātystoma, in the second and third *stotrīyās*, in the *udgītha* the earlier syllable becomes long when followed by the *stobha* beginning with *o*. Second *stotrīyā* - tatā∫2rdithōsānnā∫2kā/ō∫3hā/ — here the syllable *kam* has become long. Third *stotrīyā* - tiyā∫2yakamṛtāsya∫2dhā/ō∫3hā/ — here the syllable *dha* of *dharman* has become long.

लान्दतीययौक्तेष्वौकारे ॥ ३६ ॥

In the Ilāndasāman [RG Sam 70], in the Vāravantīya sāman [Ūha Eka 528] and in the Yautkaśvottarasāman [Ūha Sam 244], the earlier syllable becomes long when followed by the *stobha* beginning with *au* (RG Sam 70) — pūtrā aū hohāi — here the syllable *tra* of *putra* becomes long; (Ūha Eka 528) — sā aū ho hāi - the syllable *su* of *sumanmā* has become long; (Ūha Sam 244) — third *stotrīyā* - yūjā aū ho hāi, here the syllable *jam* of *yujam* has become long.

स्तावाद्यं कण्वतरे ॥ ३७ ॥

In the Kaṇvarathantarasāman [Ūha Prā 736], the syllable at the beginning of *prastāva* becomes long - pārī - here the syllable *pa* of pari has becomes long.

वैघने कृष्टवृद्धयोर्मध्ये ॥ ३८ ॥ [Ūha - वैखन Vaikhana]

In the Somasāman that takes place in the *vighana* sacrifice, [Ūha Eka 530], the syllable which is in between a syllable having *karṣaṇa* and a *vṛddha* syllable, becomes long — sūtāyāmā∫2/dāyāitnāvē/ — *da* of *mādayitnave* has become long.

रैवते च वृण्यादिः ॥ ३९ ॥

In the Raivata-ṛṣabhasāman [RG Daśa 18], the syllable beginning with *vṛṇī svara* becomes long — dyāvidyavāi - *dya* of *dyavi* has become long.

साहीये शतायास्तत्वा ॥ ४० ॥

In the Satrāsāhīyasāman [Ūha Sat 730] in the second *stotrīyā* the syllables *ta* of *tatvā* following the *śatā parvan* becomes long — āmāʃ34/tātvāyaghōṣayan/ — here the syllable *ta* of *amṛtatvāya* has become long. In this illustration part of *śatā parvan* is to be understood. *śatā parvan* is - śatākrāʃ234tūḥ. It occurs in (GGG 466) in the *sāman* Aiṣa.

त्सप्रे द्वितीयान्तः सूर्यस्य ॥ ४१ ॥

In the Vātsaprasāman [Ūha Daśa 79] the word *sūryasya* ending in *dvitīya svara* has its ending long - sūriyasyā/ (the *sya* of sūryasya has become long).

म्रेऽभिसोमाद्यायामाद्यस्यान्त्यम् ॥ ४२ ॥

In the Vāmrasāman [Ūha Sam 278] in the first *stotrīyā* beginning with *ābhisōmāsā ā*, the syllable ending the first quarter becomes long — vāyavovā/. The syllable *vāh* that ends the first quarter has become long.

बोधीये मघोनामेके ॥ ४३ ॥

In the Jarābodhīya-sāman [Ūha Eka 404], in the third *stotrīyā* the syllable *ma* of *maghonām* becomes long according to the opinion of some teachers (not the authors of PS) - mā/ghōnōʃ345i/ (mā/ghōnōʃ343i//)

Nānā and Śiv — pārṣāirāʃ1dhāʃ23ḥ/mā/ (according to some mā/)

देव्ये दीधि ॥ ४४ ॥

In the Mahāvāmadevyasāman [Ūha Daśa 222] the syllable *dhi* of *dīdhitibhiḥ* becomes long — nārōʃ3dāʃ3idhītibhāiḥ/

न्वचा वितदेव्ययोः ॥ ४५ ॥

In the sāmans Gaurīvita [Ūha Sat 784] and Mahāvāmadevya sāmans [Ūha Sam 350], the syllable *nva* becomes long - prādhanvāvā/ (dhanva); ūṣūʃ3prāʃ3 dhānvāvā/

त्स्यशब्दः स्वरयोः ॥ ४६ ॥

In the two Svarasāmans the syllable *tsya* becomes long. In the *dvitīya* Svarasāman [RG Sam 41] — mātsiyāpā/ (*matsya pāyi*). In the tritīyā Svarasāman [RG Sam 43]— mātsiyāpāʃ3/. The syllable *ya* has become long (*matsya - matsiyā*)

ककुभे दय ॥ ४७ ॥

In the Traikakubhasāman [Ūha Daśa 207] the syllable *da* of *daya* becomes long ..... dvidāyāʃ3tāi/ (.... dvidayate)

श्येने नइ दीर्घत्वम् ॥ ४८ ॥

In the Śyenasāman [Ūha Kṣu 907], in the third *stotrīyā* the syllable *na* of *nai* becomes long — nāiyā/ [The remaining illustrations of the syllable being long are stated in this khaṇḍa.]

Prapā. IX 3 ends.

IX 4 begins —

Vṛddha and *avṛddha* syllables (Vṛddha means — the short syllable becomes of 3 *mātrās*).

शाक्त्ये हीष्यन्तो वृद्धः ॥ १ ॥

In the Śāktyasāman [Ūha Daśa 19], the ending syllable of *hīṣī parvan* becomes *vṛddha* — yāmādāʃ234*nām*/. The syllable *na* has become *vṛddha* (mādanam) yāʃ234mā (the syllable *ma* has become *vṛddha*- [*Hīṣī parvan* means hiʃ234ṣi (GGG 1.1)].

अशतः ॥ २ ॥

In this Śāktyasāman [Ūha Daśa 19], in the third *stotrīyā* in the *parvan* śāʃ234tā, the ending syllable *ta* has not become *vṛddha.*

प्लवे वारान्तः ॥ ३ ॥

In the Plavasāman [Ūha Daśa 132] the ending syllable of *vārā parvan* becomes *vṛddha* — sākhāyāʃ234ā/, the vowel *a* is *vṛddha*; hiṣidāʃ234tā/ — here the ending syllable *ta* has become *vṛddha* etc. [The *vārā parvan* i.e. vārāvāʃ234ntām occurs in (GGG 17.3)]

अषतयश च ॥ ४ ॥

In the same *sāman* [Ūha Daśa 132] in the first *stotrīyā* the syllable *ta* in the *parvan* ṣāʃ234tā and in the third *stotrīyā* the syllable *śa* in the *parvan* — yāʃ234śā do not become *vṛddha.*

दन्वते च ॥ ५ ॥

In the Caturthavaidanvatasāman [Ūha Daśa 111], the ending syllable of *vārā parvan* becomes *vṛddha* pārāisvāʃ234nō - here the syllable no becomes *vṛddha*; in girāʃ234iṣṭhāḥ - the syllable *ṣṭhā* has remained *vṛddha.* [Ajā - the ending syllable of *nihotā parvan* becomes *vṛddha.* (the *nihotā parvan* is - nihotāʃ234sā - it occurs in (GGG 1.3) (M — निहोतान्ते वर्धते)]

अविप्रः ॥ ६ ॥

In the same *sāman* [Ūha Daśa 111] in the second *stotrīyā* the syllable *pra* in the *parvan* tūvaṁvāʃ234i - prāḥ does not become *vṛddha* (त्वं विप्र)

हति स्तावात् स्वरान्त: ॥ ७ ॥

In the Bṛhatsāman [RG Daśa 5], the ending vowel of the *parvan* coming after *prastāva* becomes *vṛddha* - sātaūvājā, the syllable *ja* of *vājasya* has become *vṛddha* etc.

न गपशूधा ॥ ८ ॥

In the Bṛhatsāman [RG Sam 37] in the second *stotrīyā* the syllable *ga* does not become *vṛddha* in the *parvan*-nāstēga. In the third *stotrīyā*, the *parvan* - vāmhiśū, the ending syllable śū does not become *vṛddha* - (tvaṃhiśūraḥ). In the [RG Ahī 106], in the third *stotrīyā* the ending syllable *pa* in the parvan *māsūpa* does not become *vṛddha*. In [RG Ahī 113], in the third *stotrīyā* the syllable *dha* in the parvan hāsrādhā does not become *vṛddha*.

त्र्यन्ते च त्वाष्ट्रीसाम्नि हारादिर्योनौ ॥ ९ ॥

In the Triṇidhanatvāṣṭrīsāman (GGG 547.1) in the *yoni* the beginning syllable of *pratihāra* becomes *vṛddha* - *dāivān* gācchā∫3ntu .... In the Ūha there is no *vṛddhī* ie.. in the second *stotrīyā* - *vi* śvāsyēṣā [Ūha Daśa 64] — the syllable *vi* does not become *vṛddha* etc. [The illustration is from *upadrava*.]

नवपूर्वपज्ररुणसामशोकपृश्निषु च नौ देदिरिक्रेशब्दा: ॥ १० ॥

In the Mānavādyasāman [Ūha Sam 363], Yoni (GGG 54.1); Pajra (Ūha Sam 235); Yoni (GGG 288.3); Varuṇasāman [Ūha Daśa 105], Yoni (GGG 255.3); Traiśokasāman [Ūha Daśa 73], Yoni (GGG 370.1), and Pṛṣṇisāman [Ūha Daśa 74] Yoni the syllables *de, di ri* and *kre* become *vṛddha* respectively (in the *yoni* only)— (GGG 54.1) — *dāi*/thakā/ (de); but in Ūha Sam 363, the syllable *kṣā* is not *vṛddha*; (GGG 288.3) - ādāidvandā∫3i/ (*di* has become vṛddha). In the Ūha (Ūha Sam 235) the syllable *śo* has not become *vṛddha* - āṁ∫śōḥpayā∫3; (GGG 255.3) — dāyā∫23ṁhāi/ - the syllable *di* is vṛddha in Ūha the syllable does not become *vṛddha* [Ūha Daśa 105] — purū∫23hāi. In the Traiśokasāman (GGG 370.1), the syllable *ri* becomes *vṛddha* - sājūstatākṣurā indramjājanūḥ/ but in the Ūha the syllable does not become *vṛddha* [Ūha Daśa 73] — mēṣāṁviprāḥ (second *stotrīyā*); (GG 37.1) — the syllable *kra* becomes *vṛddha*: sūkrāiṇadēvaśōciṣā. In the Ūha, the syllable does not become *vṛddha* [Ūha Daśa 74] — *yātā* rāthēbhirādhrigūḥ/

अरिष्टे च येवि इत्येतौ शब्दौ ॥ ११ ॥

In the Ariṣṭasāman [RG Daśa 8], the syllables *ye* and *vi* become *vṛddha* in the *yoni* only - nū∫3pāriyāi; here the syllable *ye* has become *vṛddha*. In the *parvan* -

ṣivāisvāśa∫234tāḥ: here the syllable *vi* has become *vṛddha*. In the Ūha, the syllable does not become *vṛddha*. Second *stotrīyā* - trā∫3ṁvitātām - the syllable *ta* has not become *vṛddha*. In the *parvan* divāspā∫234dāi the syllable *va* has not become *vṛddha*.

समुद्रच्छन्दसि त्वोतायां द्वितीयस्थम् ॥ १२ ॥

In the Samudracchandas, in the Ilandasāman [RG Sam 70] the syllable having the *dvitīya svara* of the *ūtā parvan* becomes *vṛddha*- vākāvārcāh: the syllable *va* (of pāvaka) having *dvitīyasvara* has become *vṛddha*; —krāvārcā ā/ - the syllable *kra* (of *sūkravarcā*) has become *vṛddha* [Samudracchadas means the metre having very large measure.]

अर ॥ १३ ॥

The syllable *ra* does not become *vṛddha* in the same sāman — rājyānnāgnē (*irajyan*)

पवि राजे स्तावाद्रेष्णादिरवृद्धः ॥ १४ ॥

In the Sāmarājasāman [Ūha Sam 263] based on the *ṛc* beginning with *pavitram*, the beginning of *geṣṇa* (i.e. udgītha), after *prastāva* does not become *vṛddha* - trāntēvitatambrā/ [M — गिः इति संज्ञा प्रथमोच्चस्य । गेष्णस्य प्रथमोच्चस्य पर्वणः; Śiv — गेष्ण शद्बेन पर्व । M. The appellation *gi* stands for the high *svara prathama* Geṣṇa means the *parvan* having the high *svara* prathama. Śiv — By the word geṣṇa, *parvan* is to be understood.]

संक्षारवैश्वज्योतिषगोराङ्गिरसेषु नियान्तः ॥ १५ ॥

In the sāmans Iḍānāmsaṃksārah [Ūha Daśa 179], the third Vaiśvajyotiṣam [Ūha Kṣu 917] and Gorāṅgirasam [Ūha Kṣu 922] the ending syllable of *niyā parvan* does not become *vṛddha* — Ūha Daśa 179 — pāvamānā∫3syā∫3jighnātāḥ— here the syllable *ta* has not become *vṛddha*; hārēścandrā∫3ā∫3sṝksātā — here too the syllable *ta* is not *vṛddha*. [Ūha Kṣu 917] — Uttaravaiśvajyotīṣa—jānayanprajā-bhuvanā∫343syāgōpāḥ — *pa* is not *vṛddha*. [Ūha Kṣu 922]—viśvāmṛdho∫3vī∫3cārṣā-ṇih — here the syllable *ṇi* has not become *vṛddha*. Likewise, in the case of Śākvarasāman and others also. The *niyā parvan* occurs in the sāman Aiśa (GGG 135.1) - niyāmamcī∫3trā∫3mṝñjātāi.

अदेज्यवे ॥ १६ ॥

Not so in the Iḍānāmsaṃksāraḥsāman [Ūha Ahī 578]; in the case of *de* and *ve* of *jyave*, in the first *stotrīyā*, the syllable *de* becomes *vṛddha* in the *parvan* divisadbhū∫3mī∫3yādādāi; in the second *stotrīyā* the syllable *ve* of *yajyave* becomes *vṛddha* in the *parvan* sānaindrā∫3yā ∫3yājyāvāi.

अव्येऽद्रिः ॥ १७ ॥

Similarly in the third Vaiśvajyotiṣasāman [Ūha Kṣu 917] the ending syllables *vye* and *dri* at the end of *niyā parvan* become *vṛddha*—vṛṣāpavitreadhisā∫343noāvyāi; (vye); bṛhat-somovāvṛdhesuvā∫343noā *drāi/*, (dri); [exception to the sūtra 15]

तेऽयोनौ ॥ १८ ॥

[M — ते ॥ १८ ॥

योनौ ते शब्दो वर्धते । Śiv — ते ॥ १८ ॥]

[According to Ajāta, in the Gorāṅgirasasāman [Ūha Kṣu 922] the syllable *te* ending the *niyā parvan* does not become *vṛddha* in Ūha] In the *yoni* (GGG 34.2) the syllable *te* becomes *vṛddha* — dhiyojinvā∫3si∫3satpatāi (satpate). [Reading of this sūtra given by M. & Śiv appears to be correct.]

जयत्रिणिधनसाप्तमिकेषु च थे सार्वादिः ॥ १९ ॥

Also in the sāmans Yaudhājaya [Ūha Daśa 3], Triṇidhana-āyāsya [Ūha Daśa 41] and Sāptamikāyāsya [Ūha Daśa 126], the beginning syllable of the *sārvāparvan* in the *udgītha* does not become *vṛddha* - vā sā∫2; [Ūha Daśa 41] — vā sā∫2; [Ūha Daśa 126] — vā sā∫2 (The *sārvā parvan* occurs in the *sāman* Śākala (GGG 126.1)— sārvā∫2m.).

अदेवः ॥ २० ॥

Not so in the case of *deva*. In these *sāmans* the syllable beginning the *sārvā parvan* in the *udgītha* becomes *vṛddha* — e.g. in Ūha Daśa 3 — dāivo∫2. The same illustration is there is Uha Daśa 4 and Ūha Daśa 126. (Exception to sūtra 19).

सिष्ठे तद्विविद्धाया अन्तो योनौ ॥ २१ ॥

In the Vāsiṣṭhasāman in the *yoni* (GGG 272.3) the ending syllable of *tadvividhdhā parvan* becomes *vṛddha* — tāsmāuvadyasavanāi — (ne); but in the Ūha it does not become *vṛddha* e.g. (Ūha Ahī 637) — vṛkaścadasyavāraṇaḥ.

रुणसाम्नि च ॥ २२ ॥

Also in the Varuṇasāman; in the *yoni* (GGG 378.1) the ending syllable of *tadvividhdhā* becomes *vṛddha* - dyāvāpṛthivīvaruṇā - here, the syllable *ṇa* has become *vṛddha*. In the Ūha it does not become *vṛddha* e.g. (Ūha Kṣu 911) — dadhātiratnaṃsvadhayoḥ.

रूपदोविशीयाष्टेडेषूर्मिणोद्धावः ॥ २३ ॥

In the *sāmans* Pañcanidhana vairūpa [RG Kṣu 187], Sadoviśīya [Ūha Eka 490] and Aṣṭeḍa padastobha [RG Ahi 110], the two syllables *ū* and *rmi* of the word *urmiṇā* have the high *svara*. (Elsewhere, the syllables ūrmi are in low *svara* as per

the *rc.* [Nānā] (RG Kṣu 187) — second *stotrīyā*-tāratsāmudrāmpavamāna *ūrmiṇā*; [Ūha Eka 490] — second *stotrīyā* - tāratsāmudrāmpavamāna *ūrmiṇā*. [RG Sam 110] — third *stotrīyā* - indrasyāsomapavamānaūr miṇā.

जम्भे च तृतीयो दादि: ॥ २४ ॥ (दादि: = पादादि:)

Also in the Vārkajambhādyasāman [RG Sam 65] there is the high *svara* at the beginning of third quarter. In the *yoni* (AG 138) the beginning of the third quarter has lower *svara* (RG 65) — sāmudrasyādhiviṣṭapāi/ (AG. 138) vṛ trāmhanativṛtrahā.

नित्रे च पूर्वे ॥ २५ ॥

Also in the Pūrvajanitrasāman [Ūha Sam 356], there is the higher *svara* of the syllable beginning with the third quarter but in the *yoni* (GGG 241.1) there is the lower svara - (Ūha Sam 356) — sāmudrasyādhiviṣṭapāʃ2i; (GGG 241.1) — āsmākamadyamarutaʃ2ḥ.

दोविशीये हारादि: ॥ २६ ॥

In the Sadoviśīyasāman [Ūha Eka 490], the beginning of *pratihāra* has high *svara* - mātsārāʃ1sāʃ2ḥ/

अस्था: ॥ २७ ॥

In the same *sāman* the syllable *sthā* has no high *svara* [Ūha Eka 524] — *sthāvārṣā*ʃ1bhāʃ2ḥ.

शृङ्गे च ॥ २८ ॥

And also in the Gauśṛṅgasāman [Ūha Kṣu 919], the beginning of *pratihāra* has high *svara* — *vo* rathirāsassovāʃ3oʃ234vā; but in the *yoni* the beginning of *pratihāra* has lower *svara* (GGG 238.4) — nēmimtaṣṭē vasovāʃ3oʃ234vā.

कौत्से वे सूष्वा चतुर्थमेकोना ॥ २९ ॥

In the Aiḍakautsasāman [Ūha Prā 819] the *sūṣvā* parvan deficient in one syllable in the *prastāva* has the *caturtha svara* - yāmadiṣṭhāyāiyā — here the ending syllable *yā* has *mandra svara*. The *śuṣvā parvan* occurs in (GGG 316.1) in the Pārthasāman — sūṣvāṇāsāḥ (mādiṣṭhayā). [M. & Śiv — The order is *caturtha - mandra*, caturtha - mandra of sūṣvā is not there. e.g. yoni - cāmāsēṣyvāiyā]

मन्ते राधाया अन्त्यानि वर्धन्ते ॥ ३० ॥

In the Samantasāman [Ūha Sat 224], the final three syllables of *vasorādhā parvan* become *vṛddha* - syā *sā idā sā* - last three syllables have become *vṛddha*. The *parvan vasorādha* occurs in the *sāman* Gādha (GGG 41.1) — vāsorādhā.

स्पत्योत्तरयोश्च ॥ ३१ ॥

In the Dāśaspatyasāman [Ūha Daśa 95] also the last three syllables of *vasorādhā parvan* become *vṛddha* in the second and third *stotrīyā* - second *stotrīyā* - pavātāāu (pavateadri ...); third *stotrīyā* - devodāivā (devo/devasya).

तिरोवत्यां योनिवत् ॥ ३२ ॥

In the above sāman in the case of *vasorādhā* having the word *tiro*, the two middle syllables become *vṛddha* as in *yoni* - tiroromā (*tiroroma*) Yoni — (GGG 540.3) indrāisomāḥ.

आद्यायामन्ते सर्वासु ॥ ३३ ॥

In [Ūha Daśa 95] in the first *Vasorādhā* the two final syllables become *vṛddha* in all the *stotrīyās* - first *stotrīyā* - pavategoniyoghāu/; second *stotrīyā* - yāmadhuvāpṛcānāu/; third *stotrīyā* - nipavate punānāu.

घृतनिधनाद्यायां च ॥ ३४ ॥

And in the Ghṛtaścunnidhana sāman [Ūha Daśa 27] also in the first *stotrīyā*, in the first *vasorādhā* two syllables become *vṛddha* - e.g. sutāmrādhā/

शूवत्यां मन्तवत् ॥ ३५ ॥

In the above *sāman* in the third *vasorādhā* having the syllable *śū* in the 3rd *stotrīyā*, the last three syllables become *vṛddha* like the Samantasāman, in the case of - prabāhū sū. Samanta sāman - (Ūha Daśa 190) — 1st *stotrīyā* - nautāyā.

दान्त्ये होपरे द्वे ॥ ३६ ॥

In the above *sāman* the syllable at the end of the quarter followed by the *stobha ho*, the first two syllables become *vṛddha* - syāgāirvāṇāu/hovāʃ3hāi/ The syllables *gi* and *rva* have become *vṛddha*.

शावि च ॥ ३७ ॥

The syllables *śā vi* also, though not at the end of the quarter, when followed by *śau*, the two earlier syllables become *vṛddha* — prabāhūśāū.

ऊनायामाद्यं संकर्षात् ॥ ३८ ॥

In the above *sāman*, in the case of *vasorādhā*, having syllables less than four, the first syllable becomes *vṛddha* when there is conjunction — e.g. *prā* indrabrā. (*prendra/bra* ....)

द्वितीयमन्यस्याम् ॥ ३९ ॥

In the other *vasorādhās* the second syllable becomes *vṛddha* - pibātuvāū.

वारे च नौ ॥ ४० ॥

In the *yoni* of the Vāravantīyasāman also (GGG 17.3) the second syllable of

vasorādhā becomes *vṛddha* ägnāinnamāʃ34. In the Ūhagāna it is not so - (Ūha Eka 491) — second *stotrīyā* - gāmāsusāʃ34/āuhovā/; third *stotrīyā* - yādaghāʃ34/ āuhovā. There is no *vṛddhi* of the second syllable.

राहे नौ तृतीये दे वृधन्तातरुताम् ॥ ४१ ॥

In the Vārāhasāman [Ūha Ahī 651] in the *yoni* (GGG 524.4) in the third quarter, the *vṛdhantā parvan* becomes *tarutā parvan* - [The parvan *vṛdhantām* occurs in (GGG 21.2) and śucibāʃ3 having *tarutā*. occurs in (GGG 524.4). In the Ūha it does not become *tarutā*. [Uha Ahī 651] — second *stotrīyā* - pāvamā [tarutā - (GGG 273.1) tarutāʃ3.]

श्री वासिष्ठ उतद्विषा पतिः कवीम् ॥ ४२ ॥

In the Kratuvāsiṣṭhasāman [Ūha Daśa 187] beginning with śrīṇanto ... the *utadviṣā parvan* becomes *patiḥ kavī* vāmādāʃ1nāʃ2ḥ. In the *yoni* the *utadviṣā parvan* is tayāmāʃ1nīʃ2 (GGG 259.2); *utadviṣā* (GGG 6) — ūtadvāʃ1iṣāḥ; *patiḥ kavī* (GG. 30) — pātāiḥ kāʃ1vīʃ2ḥ.

अयं दासोत्तरयोस्तृतीयोच्चाच्छतोत्पत्तिः ॥ ४३ ॥

In the Rātridaivodāsasāman [Ūha Daśa 23] the *śatā parvan* gets its origin from the *parvan* having *tṛtīya* as high *svara* — second *stotrīyā* - jānāʃ3; third *stotrīyā* - nāpāʃ3t. This is the *śatā parvan*. [Of the *śatā parvan* i.e. śatākrāʃ234tūm, only the first two syllables i.e. *śa tā* are to be understood here.]

ष्कले जास्वर उपशिक्षायां प्राक् प्रहूयसायाः ॥ ४४ ॥

In the Pauṣkalasāman [Ūha Prā 814], there is the *jā svara* before the *prahūyasā* parvan in the *ṛc* beginning with upasikṣā — dhāi/hisātrāʃ234vāi/. The *jā* svara occurs in (GGG 31.1) — jā. The *prahūyasā parvan* occurs in (GGG 16.1) — prahūyāʃ234sāi.

क्रेष्वायास्ये पुनान इत्यत्र सोमँसोदे वृद्धे ॥ ४५ ॥

In the Sādyaskra sacrifices in the Aiḍaāyāsya sāman in the *yoni* (GGG 511.5) based on the *ṛc* beginning with *punānaḥ soma*, the syllables *tso* and *de* become *vṛddha* - [Ūha Daśa 40] — *ūtso de* vāʃ31ḥ. [In the Ūha it is not so - third *stotrīyā* - prātnamsadhāʃ31. Here the syllables tnaṃ and *sa* have not become *vṛddha*.

धौ च ॥ ४६ ॥

In the same *sāman* [Ūha Daśa 40] in the third *stotrīyā* the syllable *dhau* becomes *vṛddha* - nṛbhirddhautāʃ23iḥ, in the *pratihāra*.

इन्द्रमच्छायां द्व्यक्षरासोमादिः ॥ ४७ ॥ [Sharma, Vol. III द्व्यक्षरयामादिः]

In the Sādyaskra-āyāsyasāman [Ūha Eka 390], the beginning syllable of *somā*

having two syllables becomes *vṛddha*. This *sāman* is based on the *ṛc* beginning with - *indramacchā* - śrūṣṭā́31i - this is the *somā parvan* having two syllables. The *somā parvan* occurs in (GGG 402.3) - sómasomā́31 here the latter two syllables *somā* are understood.

मीढे मोच्चे नीचम् ॥ ४८ ॥ [M — मोच्चादिर्नीचम् ।]

In the Paurumīḍhasāman [Ūha Sat 718] in the *yoni* the syllable having high *svara prathama* has the low *svara* in the Ūha - devā śsavi — here the syllable *de* has low *svara* in the *udgītha* — Yoni (GGG 49.1) — gāthābhiṭiṣī.

द्व्युच्चं पितापवमानामाशिवासश्च ॥ ४९ ॥

In the same sāman [Ūha Sam 361] in the beginning, i.e. in the first *stotrīyā*, in the case of *pitā* pavamānā and *māśivāsaḥ* the two syllables have high *svara*. In the third *stotrīyā* also two syllables in the beginning have high *svara*. Second *stotrīyā* - pitāpūtre; third *stotrīyā mā śi* vā saḥ; In [Ūha Sam 354] the two syllables at the beginning have high *svara* - *pa va* mā nā.

जयसितश्यैतेषु शपेव चतुर्थे ववपा मन्द्रे ॥ ५० ॥

In the *sāmans* Sañjaya [Ūha Daśa 96], Gāyatrī-āsita (Ūha Daśa 160) and Śyaita [Ūha Eka 464], the syllables *śa, pa* and *iva* have *caturtha svara* and the syllables *va, va, pa* have *mandra svara* respectively. [Ūha Daśa 96] — ukthe̱ṣuśāvāsā: here the syllables *śa* has *caturtha svara* and *va* has *mandra svara*. [Ūha Daśa 160] — āpaghnānpāvāse, here the syllable *pa* has caturtha and *va* has *mandra svara*. [Ūha Eka 464] — third *stotrīyā* - sāmudrāivapā - here the word *iva* has *caturtha svara* and the syllable *pa* has *mandra svara*.

[Śiv ..... शपेव चतुर्थे व व पा मन्द्रे ।]

[Simon — जयसितश्यैतेषु शपेव चतुर्थे ववपा मन्द्रे ॥]

Prapā IX 4 ends.

IX. 5 begins — Pratyukrama

आदिद्वोदा तस्या हदुक्थरूपयोर्द्वितीयं घं प्रत्युत्क्रान्तं प्राप्तं चाभिगीतम् ॥ १ ॥

Of the Ādidvodā *parvan* the second long syllable of Bārhaduktha [Ūha Sam 369] and Vairūpa sāmans [Ūha Daśa 140] has the pratyutkrama (i.e. assent) to *prathama svara*. The ādidvode∫2 *parvan* occurs in the *sāman* Draviṇa (GGG 55.1) (Ūha Sam 369) — sūte∫1cāitvā∫2: here the second syllable which is long has *pratyutkrama*. When the second syllable is short, the chant is like *yoni* having

abhigīta svara e.g. - dȧdhȧnvaṁyāʃ2ḥ etc; (Ūha Daśa 140) — trȧ ȧʃ1nāyāʃ2: here the second long syllable has *pratyutkrama.* In the third *stotrīyā*: yȧvȧjrāiṇāʃ2i. [Ajā- [Ūha Sat 774] Bārhaduktha sāman — third *stotrīyā* - ghȧrṇȧʃ1tāpāʃ2: here the second syllable is long; tȧ*mȧ*tāi sūʃ2: here the second syllable is short. Vairūpasāman [Ūha Sam 254] — mȧyȧʃ1dādāʃ2i: here the long syllable has pratyutkrama - (first *stotrīyā*); third *stotrīyā* - mȧrȧdbhāyāʃ2h: here the second syllable which is short has *abhigīta svara.* [M — बार्हदुक्थे योनिवद्भावात् दीर्घस्यापि अभिगीतं प्राप्तं वैरूपे ह्रस्वस्यापि उत्क्रामः प्राप्तः । In the Bārhadukthasāman the long syllable has also *abhigītasvara,* due to being similar to *yoni*; in the Vairūpasāman, the short syllable also has *utkrāma.*]

भीशवगतश्यैताजिगोत्तरनित्रस्वारयामैषिरवाम्रवार्षाहरवाचःसामहत्कप्रियेषु ॥ २ ॥

In the *sāmans* Ābhīśavottara [Ūha Daśa 70], Dvaigata [Ūha Daśa 150], Śyaita [Ūha Ahī 526], Ājiga [Ūha Sat 209], Janitrottara [Ūha Ahī 542], Svārayāma [Ūha Daśa 50], Aiṣira [Ūha Daśa 161], Vāmra [Ūha Daśa 87], Vārṣāhara [RG Eka 74], Vācassāman [Ūha Ahī 566], Bṛhatka [Ūha Daśa 76] and Vasiṣṭhapriya [Ūha Daśa 81] — the second long syllable of *ȧdīdvode, parvan* has *pratyutkrama* which is to have *abhigīta svara* according to *yoni* (GGG 55.1). Ūha Daśa 70 — [1] tāimȧʃ1mavȧ - second syllable is long ... dȧivēʃ1divȧi. (... [1] rȧyȧmpārȧḥ); Ūha Daśa 150 — [1] syȧdhȧrmaṇāʃ2 (second syllable is short). [Ūha Ahī 526] — second *stotrīyā* - [2] sȧndȧdhȧʃ1tāʃ234i (second syllable is long). [Ūha Sat 209] — first *stotrīyā* - mȧyȧʃ1dȧʃ23dāi (second syllable is long). second *stotrīyā* - mȧrȧdbhāʃ23yaḥ (second syllable is short). [Ūha Ahī 542] — second *stotrīyā* - [1] bhirṇāvȧʃ1māhāʃ234i (second syllable is long). [Ūha Daśa 50] — prȧṇȧsindhūnȧ ʃ1mkalaśamʃ23 (second syllable is long). [Ūha Daśa 161] — first *stotrīyā* - vȧdȧʃ1ivayuʃ2m (second syllable is long); second *stotrīyā* - sȧdȧkṣācāʃ2 (second syllable is short). [Ūha Daśa 87] — ȧvȧʃ1ināʃ2m (second syllable is long). [RG Ahī 74] — [1] dȧivȧʃ1vāirāʃ2 (second syllable is long); [1] svȧȧndhāsaʃ2 (second syllable is short). [Ūha Ahī 566] — dȧidīʃ1hāideʃ2 (second syllable is long). [Ūha Daśa 76] — second *stotrīyā* - [1] āpȯʃ1rṇutāʃ2i (second syllable is long). [Ūha Daśa 81] third *stotrīyā* - brȧvīʃ1tānāʃ2 (second syllable is long).

अगृरमिस्निर्दन्वन्नपोऽक्षाश्च ॥ ३ ॥

The syllables *gṛ, ra, mi, sniḥ, dan, nvan, apaḥ* and *akṣaḥ* do not follow the above rule: Dvaigata [Ūha Sat 690] — first *stotrīyā* - [1] jāgṛʃ1vīʃ2ḥ - here the syllable *gṛ* having short vowel *ṛ* has pratyutkrama instead of *abhigita.* Third *stotrīyā* -

[1]yāthārā2ʃ1thāʃ2m the second *ra* though short has *pratyutkrama* and no *abhigīta*. In the latter Vārṣāharasāman [RG Eka 74] — second *stotrīyā* - [1]āmā2ʃ1itrāyāʃ2m, the second syllable which is short *mi* has *pratyutkrama* and no *abhigīta*; [1]sāsnā2ʃ1irvājāʃ2m the second syllable *sni* which is short does not have *abhigīta* but *pratyutkrama*; third *stotrīyā* - [1]sāidā2ʃ1ñchyāināʃ2h, here the second syllable *dam* which is short does not have *abhigīta* but *pratyutkrama*. Aiṣira [Ūha Daśa 161] — third stotrīyā - tā1imā2ʃ1pāʃ2ḥ - here the vowel *a* of *apaḥ* though short has no *abhigīta*, but *pratyutkrama*; jā1invā2ʃ1ngāvāʃ23i - here, the short *nva* syllable has no *abhigīta* but has *pratyutkrama*. Vācaḥsāman [Ūha Ahī 566] — third *stotrīyā* - jā1invā2ʃ1hgāvāʃ23i - here also the syllable *nva* though short has pratyutkrama instead of *abhigīta*. Vāmrasāman [Ūha Daśa 87] — third *stotrīyā* - bhā1irā2ʃ1kṣāʃ2ḥ - here the short syllable *ra* has no *abhigīta* but has *pratyutkrama*. [Vivaraṇa of Ajā — In the Aiṣirasāman, syllables *nvan* and *pāḥ* have *pratyutkrama*. Ūha Daśa 161 — third *stotrīyā* jā1invā2ʃ1ngāʃ23invān — *nva* though short, has *pratyutkrama*: third *stotrīyā* - tāimā2ʃ1pāʃ2ḥ - *a* of *apāḥ* has no *abhigīta*.]

बोधीये सर्वमयोनौ ॥ ४ ॥

In the Jarābodhīyasāman [Ūha Daśa 136] every second long and short syllable of the *ādidvodā* has *pratyutkrama* in the Ūha and not in *yoni* - [1]hayevādā2ʃ1śśāʃ23ryā4 (*vādāḥ*) - here the second syllable *da* which is short has *pratyutkrama* in the first *stotrīyā*. In the third *stotrīyā* - [1]rasvānādā2ʃ1ivāʃ23sā4ḥ - here the second syllable *de* which is long has *pratyutkrama* (devāsaḥ). [Yoni (GGG 15.2) - [1]hastomāʃmrūdrā 23yā4 ...).

नित्रे च पूर्वे ॥ ५ ॥

In the Janitrādyasāman also [Ūha Sam 365], the second syllables, short or long have *pratyutkrama* excepting *yoni* ..... [1]yoyāʃ1thāʃ2 - here the syllable *ya* which is short, has *pratyutkrama* etc. (Yoni - [1]parāimāmsātāʃ234i) (GGG 241.2).

हविषे च ॥ ६ ॥

And also in the Sauhaviṣasāman [Ūha Daśa 135], in the *udgītha* long syllables have *pratyutkrama* - sā2hā1sradhārāstā2ʃ1irāʃ234ḥ.

न प्रवाज्युत्तरयोः ॥ ७ ॥

In the same *sāman* in the second and third *stotrīyās* there is no *pratyutkrama*. Second *stotrīyā*-sā2hā1srarētāādbhāʃ234ih. Third *stotrīyā*-[1]indrasyakukṣānṝbhāʃ234iḥ.

त्रेयानिघनयोरभि ॥ ८ ॥

[M combines *sutras* 8 & 9 in one *sutra* as 8].

हितपौष्कलहव्यगारमानववन्तीयभरपर्णयामसु ॥ ९ ॥

In the Ātreya [Ūha Ahī 623] and Ākāranidhanatvāṣṭrī [Ūha Sat 792] sāmans. there is no *pratyutkrama* of the long syllables excepting the syllable *bhi*.

Ūha Ahī 623 — second *stotrīyā*- [1]nāmātārā∫2ḥ - the long syllable *mā* has *abhigita*; Ūha Sat 792 - second *stotrīyā* - pāriprasya∫3ndātesūtā∫2ḥ - long syllable *te* has *abhigita*; third *stotrīyā* - [2]rosa∫3mābhī∫1nārā∫2ḥ - long syllable *bhi* has *pratyutkrama*.[8]

(9th sutra) - In the *sāmans* Saṁhita [Ūha Daśa 34], Pauṣkala [Ūha Sam 340], Vaitahavya [Ūha Eka 486], Gāra [Ūha Daśa 26] Mānavottara [Ūha Daśa 85], Vāravantīya [Ūha Eka 427], Saubhara [Ūha Prā 821], Aiḍasauparṇa [Ūha Eka 522], and Yāma [Ūha Kṣu 920] — there is no *pratyutkrama* of the long syllables. (Ūha Daśa 34) — [2]vā∫2idā/ theā∫23; (Ūha Sam 340) — śiśūnnayā/jñāiḥpā∫2 ....../ (Ūha Eka 486) — second *stotrīyā* - yodhārayā/pāvā∫2kā∫234yā//. (Ūha Daśa 26) — third *stotrīyā*- [2]svādumaka∫3rmāśrīṇ-antau//. [Ūha Daśa 85] second *stotrīyā* - [1]ānūpe/gomāngo∫31//. [Ūha Eka 427] first *stotrīyā* - nāikeāstha∫34/. (Ūha Prā 821) third *stotrīyā* - bhūvāvā∫2jānā∫23m/. (Ūha Eka 522) — sāmāsvārān/ādā∫2inkā∫234icit//. (Ūha Kṣu 920) — punānoā∫2/.

Prapā IX. 5 ends.

IX. 6 begins — Usthabhāva

अथोस्थभावः ॥ १ ॥

Now the state of becoming *ustha* is stated. Ustha means *u, ū, o*, and *au*. [M — The *ustha* which was not touched already is stated here].

वृद्धमाउ ॥ २ ॥

The *vṛddha* syllables *u, ū o* and *au* become *āu* — In the Rauravasāman [Ūha Eka 410] the state of becoming *āu* of syllable *so* — pāhicatasṛ∫3bhirvā∫234 *sāu* - (*vaso*). In the Pārthuraśmasāman [RG Daśa 13] — second *stotrīyā* - tebhūritā∫2ivasāu: here the vowel *u* has become *āu*. (*vasu*); third *stotrīyā* - nāḥkaṁvasā∫2udadhāḥ/ (vaso). Ajāta - Revatīs (RG Sam 63) — śatakratā∫2u (śatakrato); Vīṅka [Ūha Daśa 139] — dādvasāu (vidadvaso) Sauśravasa sāman [Ūha Daśa 138] — [4]pitāvasāu (pitāvaso). Mahāvaiṣṭambha sāman [Ūha Kṣu 869] — [2]radāvā∫1sā∫234 (*radāvaso*); Kāleya sāman [Ūha Prā 817] — tuvikratāu (tuvikrato); Śāktya [Ūha Daśa 19] — Krā∫3tāu (krato); Bārhadgirasāman [RG Daśa 12] — [1]indravasā∫23ū hoi (indravasau); Kāṇva [Ūha Daśa 20] — sonāvā∫23iṣṭāu (naviṣṭau); Pārthasāman [Ūha Sam 248] — śṛṇvāājāu (*ājau*);

Vasiṣṭha [Ūha Daśa 42] — sṛnvāājāu (*ājau*); Pūrvavasiṣṭhasāman [Ūha Sam 268]— vāʃ3vā5itāʃ656u (devavītau).

यत्प्रकृत्या तस्य ग्रहणम् ॥ ३ ॥

Now what remains *prakṛti* would be stated. (The cases of *u, ū, o, au* being *vṛddha* do not have the state of being *āu* i.e; they remain in their original form, would be given)

अपदान्तः ॥ ४ ॥

The vowels *u, ū, o, au* which occur in the midst of the word i.e. not at the end of the word, remain in their original form e.g. — Svaḥpṛṣṭha (Ūha Daśa 71) sāman - second *stotrīyā* - āūhōʃ5ktamutāso (*utasoma*); third *stotrīyā* - āūhōʃ5ntamatisū/ (*sūrya*). Ārṣabha sāman [Ūha Daśa 25] — third *stotrīyā* - gauʃ2rāʃ234 āūhōvā (gauraḥ). Aiḍa - (triṇidhana) āyāsyasāman [Ūha Daśa 41], third *stotrīyā*-nṛbhāʃ34/āūhōvā/dhautoʃ2 (nṛbhir *dhau* to). Ārṣabhasāman [Ūha Daśa 25] — third *stotrīyā* - gauʃ2rāʃ234āūhōvā/ [M — Svaḥpṛṣṭha sāman [Ūha Daśa 71] — first *stotrīyā* - tavāʃ2hāṁsōʃ34; second *stotrīyā* - tavāʃ2hānnāʃ341 āūhōʃ5ktamutāso.

समानं च ॥ ५ ॥

The similar vowel *u* which is *vṛddha* whether in the midst of the word or not remains in its original form. That means the vowel *u* remains in its original form always. Bṛhatsāman [RG Ahī 113] — [5]tūʃ2vōmāʃ234/ (gacchantu). Here, the vowel *u* at the end of the word has remained in its original form. Aiḍaāyāsya [Ūha Daśa 40] — [1]ūtsodevāʃ31ḥ. Rathantara-sāman [RG Kṣu 192] — dāivāṅgācchāʃ23ntūʃ3 (gacchantu). Hāviṣkṛtasāman [Ūha Ahī 585] mādāʃ2hoʃ1i/ ṣūʃ23sā/(madeṣu). Śāmmadasāman [Ūha Eka 582]: mādāiṣūsāʃ3123/ (madeṣu). Dāvasunidhanasāman [Ūha Ahī 583] — mādāiṣūʃ1sāʃ23/ (madeṣu). Pratīcīneḍakaśītasāman [Ūha Ahī 584] — mādēṣusārvāʃ3dhāḥ/ (madeṣu). Vaidanvatādyasāman [Ūha Daśa 110] — mādāiṣūsāʃ3 (madeṣu); Caturtha-Vaidanvatasāman [Ūha Daśa 111] — mādāiṣūʃ234sā (madeṣu).

[Ajā — The syllable *ṣu* of the word madeṣu remains in its original nature in the sāmans.]

न रवे विकल्पे प्रियावसु सिसीदतु भूरितेवसु न सन्तनिनि निधनत्वात् ।
सोम्यं मधु वि ॥ ६ ॥

Now the exceptions to the syllable *u* remaining in its original nature though at the end of the word when there is alternative in the case of priyāvasu, sisīdatu,

bhū ritevasu, but not in the *sāman* Santani due to being *nidhana* and in the case of somyam madhuvi. Now, the exception to the vowel though at the end of the word - Rauravasāman [Ūha Daśa 59] — here in the alternative nemintaṣṭe vasāʃ23uhāi (sudruvam). Mahāvāmadevyasāman [Ūha Ahī 591] — third *stotrīyā* - dātāʃ3iprī ʃ3yāvasāu (vasu). Pūrvayāma [Ūha Kṣu 920] — second *stotrīyā* - sisāʃ3idāʃ5taʃ656u (sīdatu). Similarly, the same illustration holds good in [Ūha Kṣu 921] i.e. in the Yāmottarasāman and in Gorāṅgirasasāman [Ūha Kṣu 922]. Pārthuraśmasāman [Ūha Daśa 13], second *stotrīyā* - tebhūritāʃ2ivasāu (*vasu*). Bṛhatsāman [RG Prā 14] — (so) māʃ2yāmmā ʃ234/ *dhāu* (*madhu*). In the *sūtra* the syllable *vi* is there. It is the locative of *u*, that is when vowel *u* follows. In the case of the *sāman* Santani [Ūha Sat 742] the vowel *u* of *vasu* coming at the end of the word remains in its original nature in vāʃ234*sū*, because of its being *nidhana*. (Cf. PS 3.1.12 — nidhane hīṣīṣṭham sarvatra/) (Ajāta. text 'somyam madhu vi' as separate sutra — so the vowel *u* of *madhu* gets the state of *āu* when followed by *u* - dhāu, uhuvā). [In the Vāravantīyasāman [Ūha Prā 829] the vowel *u* of *dhu* has its original nature as it is not followed by *u* - *dhū* / ehiyāʃ6hā. *vi* is the locative singular of *u*. *u-i* एवं स्थिते - the vowel *u* is changed to v.]

ओकारः पादमध्ये ॥ ७ ॥

The vowel *o* at the end of the word remains in its original nature when it is in the midst of the quarter — Svaḥpṛṣṭhasāman [Ūha Daśa 71] — sakhyāʃ2indoʃ34/ (*sakhya indo dive dive*); Marāyasāman [Ūha Kṣu 883] — indo; Dvinidhanaāyāsya i.e. Sāptamikaāyāsya - indoʃ2 [Ūha Ahī 650]; Bṛhatsāman [RG Kṣu 194] — sakhyā in do; Yajñāyajñīya [Ūha Ahī 660] — indoʃ2sā/; Bhāsasāman [Ūha Daśa 158] second *stotrīyā* - indoʃ23; Kākṣīvatasāman [Ūha Daśa 159] second *stotrīyā* - indosāʃ23mū. Vāsiṣṭhaāsitasāman [Ūha Daśa 160], second *stotrīyā* - indoʃ3hoi. Śyaāvāśva [Ūha Daśa 218], second *stotrīyā* kmānāpāyogoʃ3jīʃ3/ (gojīraya).

But if it is at the end of the quarter, there is the state of becoming *au* e.g. Aiḍakautsa-sāman [Ūha Daśa 164] — second *stotrīyā* - teadhrāʃ23igāʃ3434/ (adhrigo).

अयेन्दो ॥ ८ ॥

Not in the case of *yendo*. This sūtra states the exception to the rule that vowel *o* remains unchanged at the end of the word and in the middle of the quarter — Iṣovṛdhīya sāman [Ūha Daśa 99] — indrāyendāu (indrāyendo marutvate). In the Vājadāvaryasāman [Ūha Daśa 101] — indrāyendāu.

बभ्रो रे ॥ ९ ॥

The word *babhro* having the vowel *o* has the state of being *au* when followed by a vowel e.g. Mahāvairājasāman [RG Kṣu 189], third *stotrīyā*- duhānoba/ *bhrau*/ ūdhanī/ (*babhro*) [रे = स्वरे]

अतरे ॥ १० ॥

Not in the *sāman* Rathantara [RG Sam 60]. The vowel *o* of *babhro* remains unchanged though followed by a vowel — duhānobā∫23bhro∫3// ūdhā ...../

वसो ॥ ११ ॥

In the case of *vaso* there is the state of becoming *au* of vowel *o*. Krauñcādyasāman [Ūha Daśa 166], second *stotrīyā* - vāsorvasā∫3u/ (vaso).

अवसोनि ॥ १२ ॥ [Nānā अवसूनि]

Not in the case of *vasoni*. In the case of *vasūni*, the syllable *sū* remains unchanged e.g. Viśoviśīyasāman [Ūha Daśa 170], second *stotrīyā* - vā∫234sū/ hummā/nī∫3yā∫3 [वसून्याविश]. [Simon and M. वसो]. M. — Abhinidhanakānva (Ūha Daśa 128) — 2nd *stotrīyā* - vāsonā∫234ire/ (वसो निरेके).

दान्ते यहो ध्रिगोस्तावे मिन्दो ॥ १३ ॥

At the end of the quarter the vowel *o* in *yaho dhrigo* in the *prastāva* and *indo* remains unchanged e.g. Śrudhyasāman [Ūha Eka 421] hāsoyāho; Pauśkalasāman [Ūha Eka 420] — hāsoyā∫234ho - here the vowel *o* at the end of the word has remained unchanged. Yajñāyajñīyasāman [Ūha Ahī 666] — third *stotrīyā* in the *prastāva gopā* - the vowel *o* of the syllable *go* at the end of the word has not changed (*adhrigo*). Yāma [Ūha kṣu 920], third *stotrīyā* - mahāmā∫234indo/ (indo).

औकार उराविमौ मधौ मतौ तस्थौ ॥ १४ ॥

The vowel *au* at the end of the word remains unchanged in the case of *urau, imau, madhau, matau* and *tasthau* e.g. Nārmedhasāman [Ūha Daśa 17], third *stotrīyā* - ūraurā∫3thāi, Vāravantīyasāman [Ūha Eka 528] second *stotrīyā* - imaubhā∫234hā; Gāyatraparśva [Ūha Ahī 561], second *stotrīyā* - *mādhau*nā∫1mā∫2. Jamadagnehabhīvartaḥ-sāman [Ūha Sat 715], second *stotrīyā* - sūmātauvā∫2. Abhinidhanakāṇva [Ūha Kṣu 931], third *stotrīyā* - tāsthaunā∫234kā.

योनौ च ॥ १५ ॥

In the *Yoni* also the vowel *au* at the end of the word and in the midst of the quarter remains unchanged — e.g. Vārṣāharādyasāman [RG Eka 73], first *stotrīyā* - sidānyo∫23nāu/ Here the syllable *nau* at the end of the word remains unchanged.

अभे ॥ १६ ॥

Not when *stobha* follows. The vowel *au* at the end of the word and in the midst of the quarter has the state of *au* when *stobha* follows — e.g. Vārśasāman [Ūha Daśa 84], first *stotrīyā* - sāidanyōnā∫34 (*yanau*) / ī∫3yā/

Prapā. IX 6 ends.

IX 7 begins —

रथन्तरे स्तावाद्यमाद्यायां वृत्सर्वत्र ॥ १ ॥

In the Rathantarasāman [RG Daśa 91] in the first *stotrīyā* the first syllable of *prastāva* becomes *vṛddha* in all *sāmans* originating in Rathantara chant - e.g. ābhitvāśūranōnu-mōvā/ (abhitvā)

ण्वतरे तुरीयं नीचं सर्वत्र ॥ २ ॥

In the Kaṇvarathantarasāman [Ūha Daśa 124], the fourth syllable of *prastāva* has lower *svara* in all cases e.g. ūtsōdevōhirāṇyāyāḥ - syllable *vo* has lower *svara*.

चमं न जातोऽदब्धः सुदेवो वः ॥ ३ ॥

In the Kaṇvarathantarasāman [Ūha Eka 473] in the third *stotrīyā*, the fifth syllable has lower *svara* in the case of *na jātaḥ*, *adabdhaḥ* and *sudevo* vaḥ e.g. - nājātōnajānisyatāi - the fifth syllable *ja* has lower *svara*. [Ūha Sat 736] — third *stotrīyā* - ādabdhāssurābhintarāḥ: fifth syllable *ra* has lower *svara*. [Ūha Kṣu 896]— first *stotrīyā* - devō vōdraviṇōdāḥ/ - the fifth syllable *vi* has lower *svara*.

षेधे च तृतीयचतुर्थे दे दुरितावसते ॥ ४ ॥

In the sāman Simānāmniṣedhaḥ [Ūha Kṣu 929] in the third *stotrīyā*, in the third quarter, the fifth syllable has lower *svara*- dūritāsōmanāḥ (apasedhanduritā). In the second *stotrīyā*, in the fourth quarter, the fifth syllable has lower *svara* - vāsātevi (saṁgrāvabhirvasate). Translation of the sūtra — In the Simānāmniṣedhaḥsāman, in the third and fourth quarters, the fifth syllable has lower *svara* in the case of *duritā* and *vasate* respectively.

आजा वितोत्तरयोरेन्द्रयाहिपूर्वयोः पर्यूषु चोपान्त्योच्चापतिं गिरा ॥ ५ ॥

In the Gaurivitasāman beginning with ajā [Ūha Daśa 214] in the second and third *stotrīyās*, in the Gaurīvitasāman (Ūha Kṣu 895) beginning with *endral* yāhā∫3i, in the case of first two *stotrīyās* and in [Ūha Sat 784] beginning with pāri/ ūṣū∫3, the penultimate syllable of *patiṁgirā* has higher *svara*. [Ūha Daśa 214] — second *stotrīyā* - ūpasūrāi - the penultimate *su* has high *svara*. Third *stotrīyā* - vārdhanaḥ pū - the third syllable *naḥ* has high *svara*. [Ūha Kṣu 895] —first *stotrīyā* - hāribhāih: the penultimate syllable *ri* has high svara; second *stotrīyā* - mirēṣām: the penultimate syllable *re* has high *svara*. [Ūha Sat 784] — prādhanvāvā - the

penultimate syllable *nvā* has high *svara*. [The *parvan* pātiṁgirā occurs in (GGG 168.3), in the Gaurīvita sāman - pātiṁgira]

सिते च देवाद्ययोस्तृतीयोच्चान्त्यमग्निमी ॥ ६ ॥

In the Gāyatrī-āsitasāman [Ūha Daśa 160] beginning with pāvāsvādevā, in the first and second *stotrīyās* the three syllables having the *trīya svara* as the highest *svara* become having *agnimī svara* - first *stotrīyā* - *devā ā*; second *stotrīyā* - pāvāmānanito. The *agnimī-parvan* occurs in the *sāman* Paurumīḍha (GGG 49.1)— āgnimī.

सेधे चाभिसोमाद्ययोः ॥ ७ ॥

In the Utsedhasāman beginning with ābhisomāsā ..../ [Ūha Eka 457], in the first and second *stotrīyā* the three syllables having the highest *svara* as *tṛtīya* have *agnimi svara*. First *stotrīyā* - ābhisomāsāāyavāḥ; second *stotrīyā* - mātsarāsomādacyutāḥ. [Nānā .... madācyutāḥ]

पिबासु चाद्यायाम् ॥ ८ ॥

In the Utsedhasāman beginning with *pibāsutāsyārāsinaḥ* [Ūha Eka 510], in the first *stotrīyā* the final three syllables of the *parvan* having *tṛtīya svara* as the highest *svara* have *agnimī svara*.

नदे च स्वास्वाद्ययोः ॥ ९ ॥

In the Nānadasāman [Ūha Eka 375] based on its own *ṛcs*, in the first and second *stotrīyās*, the final three syllables of the *parvan* having *tṛtīya* as the highest *svara*, have *agnimī svara* - first *stotrīyā* - prātyāsmaipipī/ second *stotrīyā* - emenāmprātye.

डिने चतुर्थोच्चानि यथा योनावाद्यं द्वितीयायां प्रथमे
निघातान्मन्द्रे तृतीयायां च प्रतृतीययोः ॥ १० ॥

In the Śaikhaṇḍinasāman [Ūha Kṣu 906], the *parvans* having *caturtha* as the high *svara* become similar to the *yoni* having the first syllable with the high *svara caturtha* in the Ūha. The *parvan nīḥpāvamānādhe* in the *yoni* i.e. first *stotrīyā* has the first syllable with the *caturtha* as the high *svara*. In the second *stotrīyā* in the first quarter, the first syllable of the *parvan* having *caturtha* as the high *svara* has the remaining five syllables having *mandra svara* after the high *svara* of the first e.g. pavāmānasyara - the syllable *pa* has the high *svara caturtha*. (the second quarter of the second *stotrīyā* is - ubhayataḥ pavamānasya raśmayah); third *stotrīyā* - in the first and third quarters the beginning syllable of the *parvan* has *caturtha* as the high *svara*. The syllables after the high *svara*, have the *mandra svara* — e.g. 1st

quarter - niviśvacakṣar; third quarter - pavāsesomadha. [*nighāta* is the term used possibly for the *mandra svara* in the Nāradīya Śikṣā 1.7.19. The commentary explains: प्रचये परतः स्थिते स्वरितस्याहननान्निघातः स्वरित एव प्रचयाभावे शुद्ध एव स्वरितो भवति । i.e. Nighāta is (so called) due to the striking as *svarita*, when followed by *pracaya* .... In the Sāmatantra - 8.777 - *nighāta* is explained as *nīcatva* (state of being lowered). (It is the lowering of *udātta*).

कौल्म इष्टा सिकृणुषाम् ॥ ११ ॥

In the Kaulmalabarhiṣasāman [Ūha Daśa 182], the *iṣṭāhotrā parvan* becomes *sikṛṇuṣā parvan* - dādhanvānyonaryoā/. The *parvan iṣṭāhotrā* occurs in the *yoni* of this sāman (GGG 240.1) in the *parvan* - udvāvṛṣasvamaghāvān. The *sikṛṇuṣā parvan* occurs in the *sāman* Dāsa (vātsa) - śiras (GGG 558.2) — sikṛṇuṣā. The iṣṭā i.e. *iṣṭāhotrāḥ parvan* occurs in the *sāman* Iṣṭāhotriya (GGG 151.1). (Udūha).

आशुभार्गवे त्र्यक्षरोद्घा ॥ १२ ॥

In the Āśubhārgavasāman [Ūha Daśa 141], there is the *udghā parvan* with three syllables — *bhissū*ʃ3tām (*adribhissutam*). In the *yoni* (GGG 459.3) this *parvan* is with four syllables — svādhārāʃ6yā. This *parvan* first occurs in the Svārasauparṇasāman (GGG 125.2) — udghedabhisrutāmāʃ6ghām.

पञ्चाक्षरोच्चाद्ययोः ॥ १३ ॥

In the first two *stotrīyās* of this Āśubhārgavasāman beginning with uccāte [Ūha Sat 729] there is *udghā parvan* with five syllables. First *stotrīyā* - jātamandhāʃ3sāḥ/ bhiśrutāmāʃ3ghāṃ-*udghā* with five syllables; second *stotrīyā* - drāyayajyāʃ3vāi (इन्द्राय यज्यते); Udghā in Vilambasauparṇasāman (GGG 125.3).

योनिवदस्य ध्यमायाम् ॥ १४ ॥ [M — मध्यमायाम्]

In the middle *stotrīyā* in this *sāman* beginning with *asyapratnāma* [Ūha Ahī 551] the *udghā parvan* has four syllables as in *yoni* - ivopāʃ3dṛk. [In the *yoni* it appears as - svādhārāʃ3yā].

आतूनाकूपारे चाद्यायाम् ॥ १५ ॥

In the Ākupārasāman beginning with ātūhāi, [Uha Daśa 24] *udghā parvan* has four syllables in the first *stotrīyās* - drākṣumāʃ3ntām.

द्व्यक्षरोत्तरयोः ॥ १६ ॥

In this *sāman* [Ūha Daśa 24] in the second and third *stotrīyās* the *udghā* parvan is with two syllables — second *stotrīyā* - kūʃ3rmīm/; third *stotrīyā* - dāʃ3ivāḥ/

अच्छिद्रैकर्चे णो नीचःसे तःशब्दश्चावृद्धो विचे प्रत्यये ॥ १७ ॥

In the Acchidrasāman based on one *ṛc* [Ūha Sat 746] in the *yoni* the syllable

ṅo has lower *svara* in the case of repetition, and the syllable *tāh* does not have *vṛddhi* when followed by *vice*- ṅo [2]ra 1 hārya (earlier ṅō 1ra ..); *tah* is not *vṛddha* followed by *vicā*ʃ3 *1uvā*ʃ23 (से=अभ्यासे) - *taḥ*/vicā ....../

वृद्धः सिते वृण्यन्तः ॥ १८ ॥

In the Āsitādyasāman [Ūha Eka 454] the final syllable of *vṛṇīmahā parvan* becomes *vṛddha*- syā bhūmanāḥ. In the *yoni* (GGG 93.1) the final syllable is short in the case of *vṛṇī* māhevṛṣan [GGG 3 — Vṛṇīmahāi is vṛṇīmahā or *vṛṇī parvan*]. [The following *sūtra* in the Madras edition is not there in the text given by Nānā and Śiv after sūtra 18 — Simon puts it in rectangular brackets. [सर्वमार्चिकं अवृद्धं उत्तरे पुष्पे — In the Uttarapūṣpasūtra all the *ārcika* is not *vṛddha*. In the commentary it is stated that because of being like *yoni* the *vṛddhi* secured by *karṣaṇa* would be there. To bypass that, it is said - in the Uttarapuṣpa all the chant of *ārcika* does not become *vṛddha*.]

क्षीवते द्वितीयपादान्त्यमद्वितीयस्वरम् ॥ १९ ॥

In the Kakṣīvatasāman [Ūha Daśa 159], the final syllable of second quarter गच्छतु ते मदः has no *dvitīya svara*. i.e. it has *atikrama* — tūtēmādāʃ3ḥ [Nānābhai has quoted the four types of *atikrama* from Mātrālakṣaṇa [1.27 to 31). In the *yoni* (GGG 139.1) there is no *atikrama* — hmānaspātāēʃ3.

विशीये मोच्चादिर्नीचो नौ ॥ २० ॥

In the Viśoviśīyasāman in the *yoni* (GGG 87.1) the first syllable of the *parvan* having *prathama* as the high *svara* gets low *svara* — āgnimvōʃ2/. But in the Ūha it is not so — Ūha Ahī 575 — second *stotrīyā*- mitrāʃ2nnā; third *stotrīyā*- yōdeʃ2vā.

अहिन्वन्ति सर्वासु ॥ २१ ॥

In the Viśoviśīyasāman based on the *ṛc* beginning with *hinnvanti* [Ūha Daśa 170] the first syllable of the *parvan* having *prathama* as the high *svara* does not have lower *svara* — first *stotrīyā* - svāsāraḥ; second *stotrīyā* - dēvādē; third *stotrīyā* -vṛṣṭindē. In the *yoni* the starting syllable of the *parvan* in the third quarter having *prathama* as the high *svara* has no *low svara*. In the second and third *stotrīyās* there is high *svara* [Ūha Daśa 496] — first *stotrīyā* - *tuhara*; second *stotrīyā* - vātēsu; third *stotrīyā* - tisāna]

ज्ञीयक्ष्वाद्यायां ज्ञीयवत् ॥ २२ ॥

In the Viśoviśīyasāman [Ūha Eka 479] based on the *tṛca* of Yajñāyajñīyasāman, there is the high *svara* in the first *stotrīyā*, like Yajñāyajñīyasāman first *stotrīyā* - pāpriʃ2mvayamamṛtam [second *stotrīyā* - tāmsahi; third *stotrīyā* - ṣvāvi].

अन्यदुच्चम् ॥ २३ ॥

In the *sāman* [Ūha Eka 496] the remaining cases have high *svara* - tuhara in the first *stotrīyā.*

सकृत्कृष्टं च तृतीयं नौ ॥ २४ ॥

In the *yoni* of Viśoviśīyasāman (GGG 87.1) the third syllable of the *parvan* having *prathama* as the high *svara* has *karṣaṇa* once - [2]āgnimvo∫2

द्वितीयमुत्तरयोः ॥ २५ ॥

In the same *sāman* [Ūha Ahī 575] in the second and third *stotrīyās* the second syllable of the *parvan* having *prathama* as the high *svara* has *karṣaṇa* once - second *stotrīyā* - mitrā∫2nnā; third *stotrīyā* - yōde∫2vd.

एकाक्षरणिधने च जये शताद्वितीयम् ॥ २६ ॥

In the Yaudhājayasāman having one syllabled *nidhana* [Ūha Ahī 547], the *śatā parvan* gets *dvitīya svara* - first *stotrīyā* - pyearṇā∫345; nājāgṛ∫345 etc. The *śatā parvan* - śātā [krā∫234tūḥ] etc.

Prapā IX 7 ends.

IX 8 begins —

गूर्द उत्तरयोर्होता यक्षाम् ॥ १ ॥ [M होतारं वी]

In the Gūrdasāman [Ūha Daśa 119] in the second and the third *stotrīyās hotā parvan* gets *yakṣā saṁghāta.* Second *stotrīyā* - ā/gnāirvā∫23sū/; third *stotrīyā* - śō/cāiṣṭhā∫23dī. The *hotā parvan* occurs in the Bṛhadbhāradvājasāman (GGG 3.1) — hōtārā∫23ṁvī. The *yakṣā parvan* occurs in the Sāmantasāman (GGG 61.1) — yā/kṣāiyā∫23sī∫3. [Uha first *stotrīyā* - tvānno∫23ā].

ऋतुष्ठाज्ञीयवत्तौरे प्रस्तावो योनौ ॥ २ ॥

In the Tauraśravasa sāman, in the *yoni* the *prastāva* is like that of Ṛtuṣṭhāyajñāyajñīya (AG 126.1) i.e. the fourth syllable has *vṛddhi.*

[There are two Tauraśravasa chants in the AG. Among these two, the *prastāva* in the second sāman, is like that of Ṛtuṣṭhāyajñāyajñīya sāman based on the *ṛc* beginning with — *vasantainnu* (Āraṇyagāna - *vrata parvan* 128.1). Prastāva of Ṛtuṣṭhā is - vā∫5santaḥ/ ī∫3nnū∫3rāntāyāḥ/ The first syllable of the second *parvan* which is the fourth syllable of *prastāva* becomes *vṛddha.* In the second Tauraśravasa [AG 68.2] in the *prastāva* we have yā∫5dindra/śā∫3sō∫3āvrātām — the fourth syllable *śā* is vṛddha. prā∫5tnam/sadhā∫3thā .... here the syllable *sa* is not *vṛddha* because in the *sūtra* the *vṛddhi* of the fourth syllable in the *prastāva* is there only

in the *yoni*. [The *sāman* having the names of seasons like Vasanta, Grīṣma, etc. get the name Ṛtuṣṭhāyajñāyajñīya. It is to be noted that the illustration of the sūtra occurs in the *prakṛtigāna*.]

प्रत्नं सधस्थायां यजिसंघातवत् ॥ ३ ॥

In the second Tauraśravasa called Tauraśravasottarasāman based on the *ṛc* beginning with pratnaṁsadhastham (RG Prā 151), the *prastāva* is like *yajisaṅghāta* - prā∫5tnam/∫sadhā∫3sthā∫3māsādāt. [Yajisaṅghāta (GGG 112.1) is — yā∫5ji/ ṣṭhamtvā∫3vā∫3vṛmahāi/]

पूर्वार्कपुष्परयिष्ठयोः स्तौभिकं पर्वानुपादम् ॥ ४ ॥

In the Pūrva-arkapuṣpa [Ūha Daśa 183] and in the Raiṣṭha sāman [Ūha Daśa 167] the parvan consisting of *stobha* is there in every quarter. [Ūha Daśa 183] — pāritōṣiñcātāsutām/hūve∫23/. This *stobha* - *hūve∫23/* occurs in every quarter. [Ūha Daśa 167] — ābhīnōvā//jasātā∫3mām/aū∫3hō∫3vā. This *stobha parvan* - aū∫3hō∫3vā occurs in every quarter.

सामान्ते सर्वाणि ॥ ५ ॥

At the end of these two sāmans, all the *parvans* consist of *stobha* [Ūha Daśa 183] — hūve∫23/ (twice) hōvā∫3hā∫3/hā∫34/aū hō vā// (Ūha Daśa 167) — aū∫3hō∫3vā/ (twice) ī∫3yā/ī∫3yā∫34/hā/hāuvā∫3//

आर्चिकमकृष्टं सर्वत्रायोनौ ॥ ६ ॥

The syllables of the *ṛc* in these two *sāmans* have no *karṣaṇa* in the *ayoni* i.e. in the Ūha everywhere. [Ūha Daśa 183] — pāritōṣiñcātāsutām/ There is no *karṣaṇa* of the syllable *ta*; sōmōyāuttāmām *hāviḥ* — there is no *karṣaṇa* of the syllable *vi*. (In the *yoni* there is *karṣaṇa* (GGG 565.1) — pāvitrantēvitatām brāhmaṇāspate∫3/ - there is *karṣaṇa* of the syllable *te*, (Ūha Daśa 167) — rāyimarṣāśataspṛhā∫2345m/ - here, the syllable *vi* though eligible for *karṣaṇa* does not have it because the *svarita* being at the end of the *nidhana* becomes *svāra* - indōsāhāsra-bhārṇasā∫2345m/ - here the syllable *do* does not have karṣaṇa, but in the *yoni* there is *karṣaṇa* (GGG5 12.1) - sō mō∫2yāuttāmāmhāvīh/: the syllable *mo* of the *ṛc* has karṣaṇa etc.

वैधृते द्वे नौ थे रे च द्वितीयम् ॥ ७ ॥

In the Vaidhṛtavāsiṣṭhasāman in the *yoni* (GGG 556.1) the second syllable in the *udgītha* and *pratihāra* becomes *vṛddha*. Udgītha - in *drāsyāvājra∫2 h*: here the syllable *dra* has become *vṛddha*; *pratihāra* - *ābhā* ṛtāsyā∫2/ here the syllable *bhi* has become *vṛddha*. In the *Ūha* it is not so (Ūha Sat 732) — Udgītha - nāmāniyāhvo2∫/

- the second syllable *mā* is not *vṛddha. Pratihāra*-āsūriyāsyā∫2 - the second syllable *sū* has not become *vṛddha.* [Nānā - *āsūriyāsyā*∫2]

वाम्रे चायोनौ ॥ ८ ॥

In the Vāmrasāman [Ūha Daśa 87], the second syllable of the *udgītha* becomes *vṛddha* in the *ūha*: *ādhā*ho∫2i - here the second syllable *dhi* has become *vṛddha.* [But in the *yoni* it is not so. (GGG 268.1) — iṣamho∫2i — here the second syllable of *udgītha* has not become *vṛddha.*

छिद्रेऽभिसोमाद्यायां नीचं ध्यभ्यासे ॥ ९ ॥

In the Acchidrasāman [Ūha Daśa 152] beginning with *ābhisoma*, in the first *stotrīyā*, the syllable *dhi* has lower *svara* in repetition — sāmudrasyā/dhivi: the syllable *dhi* in the repetition has lower *svara.*

ज्ञीयर्क्षु विशीयान्त्यायां स्यामान्माभयोरेकत्वान्माभा संपूर्यते ॥ १० ॥

In the Viśoviśīyasāman based on the *ṛcs* of Yajñāyajñīyasāman [Ūha Eka 479], in the third *stotrīyā*, the *nmābhā parvan* is completed (by *karṣaṇa*) due to the union of the two *parvans* — tā∫3nū∫31234nām/ the two *parvans* are nmā∫234bhāi and syā∫3mā∫3/. The *parvan syāmā* occurs in (GGG 87), the *nmābhā parvan* also occurs in (GGG 87).

दिस्वरे विराममेके ॥ ११ ॥ [M — थे स्वरे ..... ॥ Śiv — डिस्वरे ....]

Some teachers think that there is pause on the *caturtha svara* of *nmā bhā* i.e. on the *di svara* — dā∫234yo∫6h hāi — it occurs in (GGG 5.1) — tā∫3nū∫31234nām: thus there is pause on the *caturtha svara.* [According to Śiv who gives *ḍi svare* as the reading in the *sūtra* explains *ḍi* as *tritīya svara.* Nānābhāi who gives the reading *disvare* explains *di* as *caturtha svara.* M. gives the reading the *svare* and explains the as *caturthe.* Śiv — e.g. tā∫3nū∫3/ - In this *tṛtīya svara* is there. But this explanation does not appear to be correct.]

ण्वबृहति च शतान्माभयोः ॥ १२ ॥

In the Kaṇvabṛhatsāman based on the *ṛcs* of Yajñāyajñīyasāman [Ūha Kṣu 897] in the third *stotrīyā*, the *nmābhā parvan* is completed by the union of *śatā* and nmābhā *parvans* - tānū∫31234nām. [The *śatā parvan* occurs in (GGG 466).

[Nānābhai takes the continuation of the earlier *sutra* in this sūtra].

[M — अत्रापि विरामं मन्यन्ते एके चतुर्थस्वरे । — here also some consider pause after *caturtha svara.* Śiv — शतान्माभयोर्मध्ये चकारात् एके विरामं मन्यन्ते तैनूं५३१ इत्यत्र । — due to the syllable *ca* in the midst of the *sūtra* some consider pause in - tānū∫31/.]

अञ्जोरूपध्यमायामुस्थमाउवायां विरामम् ॥ १३ ॥

In the Añjovairūpasāman [RG Sam 31] in the second *stotrīyā* the syllable *ustha* gets pause when followed by *āuvā* - nāūʃ3/āuvāʃ23/ ($u = u$, $\bar{u}$, o, au)

डिनतृतीयायां स्तावेऽभ्यासार्भावमेके ॥ १४ ॥ [M — अभ्यास आर्भावम्]

In the Śaikhaṇḍinasāman [Ūha Kṣu 906] in the third *stotrīyā*, in the *prastāva* some teachers think, the state of *ār* when followed by repetition: bhvāsārbhvāsāḥ: here there is *ār bhāva* of *sa* (*r* bhvasāḥ).

रंघोषे वा विसर्जनीय आम्नायसिद्धत्वात् ॥ १५ ॥

In the Śaikhaṇḍinasāman [Ūha Kṣu 906] there is the alternative of *r* to *visarga* when followed by *ghoṣa* syllable. In the study of *śāstra* there is the elision of *visarga*. Accordingly it is so stated in the Ūhagāna — nāvānāvāḥ/ (divyā ...)/ dhāsādhāsāḥ/ (dhāsaā) śmāyā śmāyāḥ (dhruvā...), there is the elision of *visarga* in the else. The alternative of *repha* in place of *visarga* — bhvāsārbhvāsāḥ/ (ऋभ्वस:).

बृहतीक्रौञ्चे तृतीये पादे तृतीयोच्चमभीवर्तवत् ॥ १६ ॥

In the Vāṅnidhana krauñcasāman employed in the Bṛhatī metre [Ūha kṣu 863, 864] in the third quarter the *parvan* having *tṛtīya* as the high *svara* is like the Abhīvartasāman [Ūha Kṣu 863] — third quarter — *nā* svasāreṣudhe. [In the *yoni* in the third quarter the *parvan* srābhā has *caturtha* as the high svara (in GGG 549.4)] Ūha Kṣu 864 — *bhyo* maghāvāpurū - this *parvan* has *tritīya svara* as the high *svara* (Abhīvartasāman [Ūha Daśa 216] — third quarter - *dhā*na sā ā). This parvan also has *tṛtīya* as the high svara.

दद्राण तृतीयायां च रक्षा शतासूष्वे ॥ १७ ॥

In the Vaṣatkāraṇidhanasāman beginning with vidhūṁdadrāṇām .... [Ūha Prā 844] in the third *stotrīyā*, the *rakṣā parvan* gets two *parvans* namely, *śatā* and *sūṣvā*. The *rakṣā parvan* is in - yānāʃ3iṣṇyāpaūṁsiyānāi in the 3rd *stotrīyā*. In this *parvan* first there is *śatā parvan* and then there is - ūṣvānāsāh. The *sūṣvā parvan* i.e. sūṣvāṇāsāḥ occurs in (GGG 316.1). The *rakṣā parvan* occurs in (GGG 24). [In the *yoni* the parvan is (GGG 256.1) — ābhitvāʃ3pūrvāpītayāi. [M. takes this *sūtra* as part of *sūtra* 16. It states that according to others again in this *sūtra* also the same qualification applies. According to their view (which is to be understood by the syllable *ca*) - *rakṣā parvan* becomes *śatā* beginning with *tṛtīya svara*-*rakṣā parvan* (GGG 24.1) is āgnerāʃ3kṣāṇoāṁhasāḥ. [Śatā (krā234tūḥ)]

पति:कवीषु चान्त्यस्याक्षरस्याभ्यास: सर्वास्वतृतीये दे ॥ १८ ॥

In [Ūha Prā 844] there is the repetition of the last syllable of the *parvan* pātāiḥkāʃ1viʃ2ḥ in all the *stotrīyās* excepting the third quarter. First *stotrīyā* -

yuvānaṁ-santampalitōjaʃ3gārāʃ2/ rāʃ23. In the third quarter it is not so — viyammāhāʃ1itvāʃ23 second *stotrīyā*-āyōmahaśśūrassanādaʃ3nāidāʃ2h/dāʃ23h — here there is repetition of the last syllable; in the third quarter it is not so; ittannāmoʃ1ghāʃ23m; third *stotrīyā*-yēbhiraūkṣadvṛtrahatyāyaʃ3vājrāʃ2i/jrāʃ23i - here there is the repetition of the last syllable but in the third quarter it is not so - mānasyāmāʃ1hnāʃ23.

कृष्टवृद्धयोर्मध्ये गीतं लुप्यते ॥ १९ ॥ [M — वृद्धकृष्ट ....]

In the same sāman the *abhigīta svara* is elided in the midst of the *kṛṣṭa* and *vṛddha* syllables (there is *abhigīta svara* in the *yoni* (GGG 256.1) ... rāyāvāʃ2ḥ; (Ūha Prā 844) ... jāʃ3gārāʃ2/rāʃ23/. There is no *abhigīta*.

कीर्त्यर्यशःसंसर्पेषु वान्ते यतिःशब्दौ नीचौ ॥ २० ॥

In the *sāman* Mahādivākīrtya [RG Sam 52], Yaśas [RG Sat 88] and Saṃsarpa [RG Sat 132] the syllables *ya* and *ti* have lower *svara*. (RG Sam 52) — in the third *stotrīyā* at the end of *prastāva* the syllable *ya* has lower *svara*- bhādrāindrasyārātāyāḥ/ . (RG Sat 88) — in the second *stotrīyā*, the syllable *ti* at the end of *prastāva* has lower *svara* - ānuttāścarṣaṇīdhṛtih. [RG Sat 132] — ūtsōdēvōhirāṇyāyāḥ.

अरोचयत्सर्वत्र ॥ २१ ॥

In the Mahādivākīrtya sāman [RG Sam 51], the word *arocayat* has lower *svara* everywhere - i.e. in *prastāva udgītha* and *upadrava* - indrāssūryamārōcayat.

असूर्यम् ॥ २२ ॥

Not in the case of the word *sūrya*. In [RG Sam 52], there is no lower *svara* in the case of *sūryam* - śrāyantāiva *sūryam*.

श्यैते हुम्मा ज्ञीयवत् ॥ २३ ॥

In the Śyaitasāman [Ūha Daśa 43], the word *hummā* has high *svara* like Yajñāyajñīya - hummāi. [This *sūtra* is meant to state the absence of *karṣaṇa*. Beginning with this *sūtra* all the words of *stobha* have absence *karṣaṇa* e.g. Yajñāyajñīya [Ūha Daśa 14] etc.

जारादिश्च गौशृङ्गे ॥ २४ ॥

In the Gauśṛṅgasāman [Ūha Kṣu 919] also the beginning of the *jārā parvan* at the end of *prastāva* is like Yajñāyajñīya - pūnā [Ūha Daśa 14] — gnāyāi Cf. in the *yoni* of Gauśṛṅga (GGG 238.3) — yūjā, *yu* is short.

संजयाभीशववैयश्वसाध्रादिषु लक्षणसिद्धत्वाद् द्रव्यान्तर एकं पर्व भवति ॥ २५ ॥

In the *sāmans* sañjaya [Ūha Daśa 96], Ābhīśava [Ūha Daśa 186], Vaiyaśva [Ūha Daśa 156] and Sādhra [Ūha Daśa 202] etc. when there are two separate

parvans (*dravyāntara*) in the *yoni*, there is one *parvan* in the Ūhagāna as per the accomplishment of the indication given in the Śāstra. [Ūha Daśa 96] — second *stotrīyā* - suścandradasmaviśpatehavyavāṭ tubhyamhu/; third *stotrīyā* - utonāutpupuryaukthesu-śavasā; [Ūha Daśa 186] — second *stotrīyā* - suṣāvasomamadribhire/; third *stotrīyā* - ādabdhassurabhintarae/. [Ūha Daśa 156] — second *stotrīyā* - taṁhisvārājā∫2ṁvṛṣabhām, third *stotrīyā* - utopamānā-∫2mprathamo, [Ūha Daśa 202] — first *stotrīyā* - yodevānviśvāmitpārā∫2345i/, second *stotrīyā* - priyamindrāsyakāmiyā∫2345m/, third *stotrīyā* - nārecādā-kṣiṇāvatā∫2345i/ (M & Śiv Ajāt) द्रव्यान्तरे = ऊहगीतौ i.e. in the Ūhagāna.]

[In the *yoni* of Sādhrasāman (GGG 248.2) there are two *parans* — tvām vṛtrāṇihāṁsya pratinyekāitpu/rū. [Nānā — In the *sūtra*, the word *ādī* i.e. etc. is there. So another example Viśoviśīya [Ūha Eka 479], third *stotrīyā* - tā∫3nu∫31234nām/]. In all the above illustrations in the *yoni* there are two *parvans* while in the Ūha, these two *parvans* are united in one e.g. [Ūha Daśa 96] (GGG 419.1) — dyumantamdeva∫3/ā∫23/; [Ūha Daśa 186] (GGG 411.3) — tāminmaha/tsuvā∫2jiṣu/; [Ūha Daśa 156] (GGG 290.1) — satrāciyāmaghavā∫2n/so; [Ūha Daśa 202] (GGG 248.2) as above given illustration. [Nānā — when in *yoni* in the *dravyāntara* i.e. separate *parvan* is there in the Ūhagīti one *parvan* is there of both.]

नमसा लेयवच्छ्रायन्तीये ॥ २६ ॥

In the Śrāyantīyasāman [Ūha Kṣu 936], the word *namasā* has the high and low *svara* as in the case of Kāleya sāman [Ūha Ahī 417] — [Ūha Kṣu 936] — [1] acchāyājñāsonamasā. [Ūha Eka 417] — [4] *namasā* purū/

मराये हाउवान्तः कृष्टः ॥ २७ ॥

In the Marāyasāman [Ūha Kṣu 890] in the third *stotrīyā*, the ending syllable of hāuvā has karṣaṇa — [2] hāu (thrice) / *vā*∫3/. [In the *yoni* it is not so (GGG 72.1) — [5] hāu (thrice) / vā/

वैराजे चायोनौ विनतप्रतिषेधः ॥ २८ ॥

In the Mahāvairājasāman [RG Daśa 10] there is denial of *vinata svara* in the *ūhagāna* - second *stotrīyā* - svāhaṁsi; third *stotrīyā* - juṣasvā. In the *yoni* it is not so in the (AG 54.1) e.g. first *stotrīyā* - - svādri∫2ḥ.

वैरूपे तु देवता पदं देवता पदं निधने ॥ २९ ॥

In the Pañcanidhanavairupasāman [RG Daśa 7] in the *nidhana* there is the alternate order in the *ūhagāna* with the word denoting deity. The deity in this

sāman is — [1] disamviśam has; and the pada (i.e. quarter) is natvāvājrinsahasrām sūryāānū/; āśvāśiśumāti/ denoting deity. The pada is najātamaṣṭārodasī/ Thus, the deity denoted by the syllables and the pada in the *ṛc* are in the alternate order in the *nidhana*.

Prapā. IX. 8 ends.

IX. 9 begins —

अग्नेस्त्रिणिधन उष्वायां द्वितीयपादद्वितीयं वृत् प्र ॥ १ ॥

In the Agnestriṇidhanasāman [Ūha Daśa 88] beginning with *somauṣvā*, in the second quarter, the second syllable becomes *vṛddha* in the first *stotrīyā* - ādhāiṣṇubhirā∫31uvā∫23/ - here the second syllable *dhi* has become *vṛddha*.

मान्गोवत्यां चानीकयायामाद्यम् ॥ २ ॥

In the same *sāman*, in the *parvan ānīkayā* having the syllables *māngo* in *māngobhī* ....., the first syllable becomes *vṛddha*. Here the first syllable *mā* has become *vṛddha*. [The ānīkayā *parvan* occurs in (GGG 89) — [1] ānīkāyā∫31uvāyē∫3. This *sāman* is Śrautarvaṇa which begins with āganmavṝ.

नुष्पि च शोके प्रस्वरे ॥ ३ ॥

And in the Traiśokasāman [Ūha Daśa 73] the syllables *nuḥ* and *pi* having *prathama svara* become *vṛddha* 1st *stotrīyā*- sājūstatākṣurāindrañjājunūḥ/ (*jajanuḥ*); 2nd *stotrīyā*- āpāika∫234rṇē: syllable *pi* has become *vṛddha* (api karṇe). 3rd *stotrīyā* here the syllable *ma* has not become *vṛddha* [1] indraṃsōma [प्रस्वरे = प्रथमस्वरे]

[M — has 2 *sūtras* before the *sūtra* या उत्तरे दंष्ट्रे ॥]

जये च स्तावान्त्यं अयोनौ ॥

In the Sañjayasāman also (Ūha Daśa 96) the final syllable of *prastāva* is *vṛddha* in Ūha — 2nd *stotrīyā* - jyōtiṣāspatāi.

षभे चाकारानां क्रान्तमयोनौ ॥

In the Śākvara-ṛṣabhasāman (RG Daśa 15) the *parvan* ending in *ā* has *pratutkrama* in Ūhya — [1] trāēdhā∫1/ (yoni - AG 28.1) — ēvatāā, ēriyāā etc.)]

था उत्तरे दंष्ट्रे ॥ ४ ॥

In the Āṣṭādamṣṭrottarasāman [Ūha Sam 253] in the first *stotrīyā* the syllable *thi* becomes *vṛddha*— 1st *stotrīyā*- [2] rathāitamāmra. It is not *vṛddha* in — [2] yādāvājasyāgō - the syllable *da* is not *vṛddha* (in the 3rd *stotrīyā*).

सोशब्दो दासे ॥ ५ ॥

In the Rātridaivodāsasāman [Ūha Daśa 22] i.e. Ihavaddaivodāsa, in the first *stotrīyā* the syllable *so* is *vṛddha*- āyāntā indra sō∫4māh. In the Ūha, it is not so - 2nd *stotrīyā* - śācigōśācipū - the second *ci* syllable is not *vṛddha*.

दुक्थेऽभिगीतक्रमयोः ॥ ६ ॥

In the Bārhadukthasāman [Ūha Daśa 153] the syllable *ye* after *abhigīta* becomes *vṛddha* - nṛbhiryemā∫2. [Ūha Sam 369] — 2nd *stotrīyā* - nūnāmpūnā∫2; (*punānaḥ*), the syllable *pu* is *vṛddha*; 3rd *stotrīyā* - āpsumādā∫2 (madāmaḥ); 1st *stotrīyā* - nāriyoā∫2, first *stotrīyā* - dādhānvamyā∫2h - (the recension given by Nānābhāi is dādhā[a] *nvāmvā∫2ḥ* - he gives *nvā* after *abhigita* in *dādhanvāyaḥ* as the illustration of *vṛddha*). In the third *stotrīyā*, the syllable after *pratyutkrama* has become *vṛddha* sūte∫1cāitvā∫2: here the syllable *ci* coming after the *pratyutkrama*, has become *vṛddha* (*cit*). [Incidently, Nānābhāi quotes the eight kinds of *pratyutkramas* as per Mātrālakṣaṇa (1.18 to 26)]

अहर्य ॥ ७ ॥

Not in the case of *harya* - there is no *vṛddhi* [Ūha Daśa 153] — nohāryato∫2.

मेधे हाइस्तोभात् तृतीयमयोनौ ॥ ८ ॥

In the Nārmedhasāman [Ūha Daśa 17], the third syllable after the *stobha hāi* becomes *vṛddha* except in *yoni* i.e. in the Ūha. Second *stotrīyā* - cā∫234idahāi/ drivodaivā/: here the syllable *di* which is the third syllable after *hāi* has become *vṛddha*. In the *yoni* (GGG 36.2) the third syllable does not become *vṛddha* ... hāi/ cātāsṛbhā/

कावे गीतषष्ठं सर्वत्र ॥ ९ ॥

In the Kāvasāman [Ūha Daśa 13], the sixth syllable of *udgītha* becomes *vṛddha* everywhere i.e. in the *yoni* and *Ūha* (GGG 554.2) - 1st *stotrīyā* - priyāṇipavatāi (priyaṇi pavate); 2nd *stotrīyā* - syājihvāpavatāi - (pavate).

अञ्ज प्र पञ्चमम् ॥ १० ॥

In the Kāvasāman [Ūha Daśa 471] beginning with *āñjovā*, the fifth syllable of *udgītha* becomes *vṛddha* in the first *stotrīyā* - tāiviyañjotāi.

प्रो अयास्यां सप्तमम् ॥ ११ ॥

In the Kāvasāman based on the *ṛc* beginning with *pro ayāsīt* the seventh syllable of *udgītha* [Ūha Sam 232] becomes *vṛddha* - āyāsīdindurindrā in the first *stotrīyā*.

त्वां दूतोदपप्तयोश्च ॥ १२ ॥

In the Kāvasāman based on the *tṛca* beginning with sāmovā [Ūha Eka 426] and stovā [Ūha Sat 734] the seventh syllable of *udgītha* becomes *vṛddha*. [Ūha Eka 426] — second *stotrīyā* - based on the *ṛc* beginning with *tvāmdūtam* - dūtamagneamṛtām (amṛtam); [Ūha Sat 734] — second *stotrīyā* based on the *ṛc* beginning with *udapaptan* has the seventh syllable of *udgītha vṛddha* - āpaptannaruṇābhā.

वैराजे प्रसशब्दाववृद्वैराजे प्रसशब्दाववृत् ॥ १३ ॥

In the Mahāvairājasāman [RG Daśa 10] the syllables *pra* and *sa* do not become *vṛddha* - second *stotrīyā* - pr$\overset{2}{\text{ā}}$bh$\overset{1ra}{\text{ū}}$vas$\overset{2}{\text{āu}}$/; (but in the *yoni* it is *vṛddha* — first *stotrīyā* - *bhy$\overset{2}{\text{ā}}$ms$\overset{1}{\text{ū}}$yat$\overset{2}{\text{ō}}$/*); third *stotrīyā* - s$\overset{2}{\text{ā}}$dh$\overset{1}{\text{a}}$m$\overset{ra}{\text{ā}}$d$\overset{2}{\text{āi}}$/ - syllable *sa* is not *vṛddha*.

IX. 9 ends.

X. 1 begins —

नकारश्च भवति संध्यगीतः कुवित्सुनायां बोधीये ॥ १ ॥

In the Jarābodhīyasāman [Ūha Ahī 629] in the *upadrava*, the syllable *na* becomes *sandhyagita* (i.e. chanted with *sandhi*). In the second *stotrīyā* based on the *ṛc* beginning with *kuvitsuno* - [1]urūkṝ∫1dū∫23rū/ṇāḥ - here, after the pause, the syllable *na* has become *ṇa* (*ru*/ṇah). [After pause, the syllable becomes separated and it ought to have been chanted like a different word. But it is chanted as having the effect of the *sandhi* with the earlier word.

इहवद्दैवोदासे चोत्तमायामप्रथमः ॥ २ ॥

In the sāman Ihavaddaivodāsa [Ūha Daśa 22] in the last *stotrīyā* though there are two *na* syllables the second *na* syllable only becomes *sandhyagīta* - nāpā∫3t/ prā∫234/*ṇa* pātkuṇḍapāyiyāḥ/

स्वासु साहीये चोत्तमायाम् ॥ ३ ॥

In the Satrāsāhīyasāman based on its own *tṛca* [Ūha Ahī 518] in the third *stotrīyā* in the *prastāva*, the syllable *na* is chanted like being in a *sandhi* - śikṣā∫34/ *ṇai* ndrarāyaā/ (*śikṣāṇaḥ*).

अभिसोमाध्यास्यायां सर्वत्र ॥ ४ ॥

In the Adhyāsyā of the *tṛca* beginning with *abhi somā saḥ* i.e. the *stotrīyā* based on the *ṛc* beginning with prahinvānaḥ the syllable *na* becomes *sandhyagita* — e.g. Bārhadukthasāman [Ūha Daśa 153] — ṇohāryato∫2 (yemānaḥ); Āṣkāraṇidhana-kāṇva [Ūha Daśa 56] — nṛbhiryemā/ṇohāryāto/ etc.

योनौ द्वीडे धर्ता द्व्यक्षरं पर्व दीचोद्धातपरत्वादेकाक्षरमूनमधिकपर्वत्वाच्च प्रथमस्वरे प्रत्यये कृष्यते ॥ ५ ॥ [M. द्विरिडे]

In the Araṇyagāna (32.4) i.e. the Dviriḍapadastobhasāman there is the *parvan dhartā* which is deficient in one syllable having two syllables; *dī* is the *parvan* with one syllable which is there to complete the deficiency of the *parvan*, because it comes after *udghāta*. There is absence afterwords. In the *yoni* there is the *parvan* with additional syllables. In the quarter there is *parvan* with six words. The syllable *dī* has *karṣaṇa* when followed by a syllable having *prathama svara* — dhārtā/*dī*2/ vāḥpa (*udghāta parvan* means having *dvitīyasvara* followed by *prathama svara* (Cf RG Ahī 107 & 108).

अभिप्रित्र्यक्षराणि सर्वासु ॥ ६ ॥

In the Dviriḍapadastobhasāman [RG Ahī 107] beginning with ābhiprī, there

are *parvans* with three syllables in all *stotrīyās*: first *stotrīyā* - ābhipri/yāṇipā/ vātecā/nōhitaḥ - there is *antarnidhana* - āsūri/yāsyabṛ/hātobṛ/hānnabhi - there is *antarnidhana*. Similarly, in the second and third *stotrīyās*.

न द्वितीयचतुर्थे पादे ॥ ७ ॥

Not in the second and fourth quarters. There are no *parvans* with three syllables in the second quarter — nāmāṇiyahvōadhiyeṣū vārdhate/ and fourth quarter - rathāmviṣvañcāmaruhadvicakṣāṇā/1ḥ/ etc.

मरायेऽभ्यास एकाक्षरस्त्रिरुक्तः पादान्ते सर्वत्र ॥ ८ ॥

In the Marāyasāman [Ūha Kṣu 900] there is repetition thrice of one syllable at the end of the quarter — first quarter - ṇyō/ṇyō/ṇyōḥ; second quarter - stām/ stam/stam; third quarter — vyūm/vyum/vyum/ etc.

अपुरो नः ॥ ९ ॥

There is no such repetition in this *sāman*, of the syllable at the end of the quarter in the case of *puronaḥ* - (third *stotrīyā*) — pūrō/nōajāsra ..../)

पादमध्ये च हिशब्दस्याभ्यासः प्रेद्धायामग्रे दीदिहि ॥ १० ॥

In the third *stotrīyā* beginning with *preddhō*, there is the repetition of the syllable *hi* in *agnedidihi* which comes in the middle of the quarter — dīdihi/hi/ hi/

Prapā. X. 1 Khaṇḍa ends.

X. 2 begins —

गुर्दे वृद्ध ओ भवत्यकारोऽग्निप्रत्यये वादौ ॥ १ ॥

In the Gūrdasāman [Ūha Daśa 119] at the beginning of *prastāva*, the syllable *a* becomes *vṛddha o* followed by *gni*- ōgnāi (agne) — *a* becomes *o* and *gne* becomes gnāi.

हिशब्दः सौभरामहीयवकौल्मलानां ॥ २ ॥

[Simon & M. कौल्मानां]

In the *sāmans* Saubhara [Ūha Prā 821], Āmahīyava [Ūha Daśa 51] and Kaulmalabarhiṣa [Ūha Eka 433], the syllable *hi* gets *'o'* kāra i.e. (becomes *ho*) - Ūha Prā 821 - in the first *stotrīyā*, in the *prastāva* - evā/3hō/3 .../ (eva/*hī*); Ūha Daśa 51 - evāhō/3 ...../ (eva/*hī*); Ūha Eka 433 — tūvā/3mhō/3 ..../ (tvam *hī*)

दासे च ॥ ३ ॥

And in the Ihavaddaivodāsasāman [Ūha Daśa 22] also the syllable *hi* becomes *ho* — āihōimā/23syā/ (*āihi*)

काावपर्णकूलीयानामो भवति ॥ ४ ॥

In the sāmans Kāva [Ūha Daśa 13], Aiḍasauparṇa [Ūha Eka 512] and Rohitakūlīya [Ūha Daśa 123], the former vowel becomes *o* when followed by *vā*. (as per the *sūtra* 10.2.9) — (Ūha Daśa 13) — in the *prastāva* - ābhyovā (*abhi* the vowel *i* of *abhi*); [Ūha Daśa 512] — in the *prastāva* - uccātejovā (the vowel *ā* in *jā* becomes *o*). [Ūha Daśa 123] — in *upadrava*, in the second *stotrīyā* - ṣuvo∫234vā (vājeṣu vājinam).

साहीये च भिशब्दः ॥ ५ ॥

In the Satrāsāhīyasāman [Ūha Eka 523] the syllable *bhi* becomes *bho* when followed by *vā* - *bho*∫6vā (*bhi*).

अनुत्कावे ॥ ६ ॥

Not in the case of Kāvasāman [Ūha Sat 734] in the case of *ut* [Ūha Sat 734]— second *stotrīyā* - *ut* does not become *o* - *udovā* (*utapaptan*)

नाध्वतवत्य पर्णे ॥ ७ ॥

Not in the Aiḍasauparṇasāman [Ūha Ahī 645] in the case of *advaryo* and *tavatya* — ādvaryaovā *(advaryo adribhiḥ)* — the vowel *o* in *yo* has become *ya* (Cf. Ṛktantra - 4.2.10 and 3.6.1 - *o* becomes *ava* and *va* gets elided). Second *stotrīyā* - tāvatyaovā: here the vowel *e* in *tye* does not become *o* (*e* becomes *ay* and then *ya* is elided (*tavatye*).

बोधीये च ॥ ८ ॥

And in the Jarābodhīyasāman [Ūha Daśa 136] also. [Ūha Daśa 136] — māsovā - here the vowel *a* in *sa* has become *o* (yesomāsovā) [somāsaḥ].

वाचि सर्वमो भवति ॥ ९ ॥

When followed by *vā* the earlier *svara* becomes *o* everywhere as in the case of *sāmans* Śrautakakṣa (Ūha Daśa 21] Ārṣabha [Ūha Daśa 25], Gaurīvita [Ūha Daśa 63], Abhīvarta [Ūha Daśa 216], Vātsa [Ūha Daśa 137] and Gūrda [Ūha Daśa 119] etc. (Ūha Daśa 21) — indrāyamovā; [Ūha Daśa 25] — sṛjovā; [Ūha Daśa 63] — tuvovā; [Ūha Daśa 216] — mādhumāttamovā; [Ūha Daśa 137] — māyovā; [Ūha Daśa 119] — vārovā.

अनुस्थम् ॥ १० ॥

Not in the case of *ustha* i.e. vowel — *u, ū, o* and *au*. In the case of *ustha*, there is no becoming *o*. Svārasauparṇasāman [Ūha Ahī 548] — ṣitū∫234vā (eṣisūrya): here because being followed by *vā* the vowel *ū* has not become *o*.

ओवापरायान्त्वो भवति ॥ ११ ॥

But when followed by *ovā*, the *ustha* vowel becomes *o*. Gauṣṛṅgasāman [Ūha Kṣu 919] — vorathirāsassovā∫3o∫234vā (*su* hastāḥ). [Ajāta — Hārāyaṇa - (Ūha Sat 692) — acchākośammadhovā∫3 .... (*madhu*); Kaulmalabarhiṣa [Ūha Daśa 182] — śrīṇantogobhirovā∫3o∫234vā (uttaram)]

अनातृतीयं कृष्टम् ॥ १२ ॥

The vowel in *ustha* having *karṣaṇa* upto *tṛtīya svara* does not become *o* though followed by *vā*. Svārasauparṇasāman [Ūha Ahī 548] — third *stotrīyā*, in the *pratihāra* - ūrā∫3uvā/ (the ū of *ru* in *uru* has not become *o*) [Ajata - Āndhīgava sāman [Ūha Daśa 12], in the *pratihāra* - sākhā∫3uvā; Bṛhadāgneya [Ūha Sam 319]— sākhā∫3uvā.

अप्रत्युत्क्रान्तम् ॥ १३ ॥

Also not in the case of the vowel having *pratyutkrama* — e.g. Añjovairūpa [RG Sam 31] — sāā∫31uvā∫23 - the vowel *ā* having *pratyutkrama* has not become *o*. [Ajāta: Santani [Ūha Daśa 90] — śūrmā∫31uvā∫23/ [M. Śiv and Ajāta — अच्छिद्र अञ्जोवैरूप-संतनिषु] Acchidra (Ūha Daśa 152) — sāā∫31uvā/

आचतुर्थकृष्टं तु पादान्ते ॥ १४ ॥

But the vowel having *karṣaṇa* upto *caturtha svara* at the end of the quarter, becomes *o* - Vāravantīya sāman [Ūha Eka 509] — sāparyāto∫234hāi (saparyati).

मन्द्रकृष्टं चामन्द्रकृष्टं च ॥ १५ ॥

The vowel having *karṣaṇa* of *mandra svara* at the end of the quarter becomes *o* and the vowel having *karṣaṇa* till the *mandra svara* also becomes *o*. In the Auśanasāman based on the Gāyatrī metre [Ūha Daśa 171] — dā∫234yo∫6hāi - here the syllable *ya* having *karṣaṇa* from *mandra svara* has become *yo* (vedyam - vediyam). In the Vāmadevyasaman [Ūha Daśa 5] — vā∫2rto∫35hāi: here the syllable *ta* has *karṣaṇa* from *dvitīya svara* (*vṛtā*)

[Nānā — Mandrakṛṣta = kṛṣta from *mandra*; amandrakṛṣṭam = not kṛṣta in the *mandra*. मन्द्रात् कृष्ट मन्द्रकृष्टं अमन्द्रात् कृष्टं = न मन्द्रस्वरे कृष्टम् ।] (M — आमन्द्रकृष्टम् - dā∫345yo∫6hāi)

वृधे न्यं जनानां स नित्य इत्येभ्यः परोऽभ्यासश्च देव्ये ॥ १६ ॥

In the Vāmadevyasāman [Ūha Ahī 598] the latter repetition of *a* in the word *vṛdhenyam* becomes *o* in the third *stotrīyā* - nyā∫2mo∫35hāi (vṛdhenyam). In [Ūha Prā 830], third *stotrīyā* - after the word janānām the latter repetition of *ā* becomes *o* - nā∫2mo∫35hāi. In [Ūha Daśa 222] — in the second *stotrīyā* the latter repetition of *ya* after the word *samītya* becomes *o* - tyā∫2yo∫35hāi. (āsa/nityaḥ). [Nānā — This *sūtra* is repetition because by PS XIII. 5 and 24, this is accomplished.]

और्णायवयोरो भवति यकारे ॥ १७ ॥

In the Aurṇāyavādyasāman [Ūha Sam 270], the syllable *dhā* has *o kāra* when followed by *ya* — ṛtāvṛdho/yāʃ234 (ṛtāvṛdhā); Aurṇāyavottara [Ūha Daśa 75], second *stotrīyā* - ṛtāvṛdhoʃ2/yāʃ234āuhovā.

सानौ शब्दश्च सर्वत्राकारे ॥ १८ ॥

In the Pūrvārcika [Sā 529] and the Uttarārcika (1253) in the *ṛc akrantsamudraḥ* etc. there is the word *sāna* in all the sāmans, based on this *ṛc*, the word *sānau* has *o kāra* when followed by *a* - Vāsiṣṭhasāman [Ūha Ahī 673] in the first *stotrīyā* - sānoavyāi - (The syllable *nau* in *sānau* gets its *au* as *o* when followed by *a*. Hence the form *sāno*) [This *sūtra* also according to Ajāta is repetition. The syllable *nau* when followed by *a* becomes *o* is quite established.].

बोधीयनिधने च घोषे ॥ १९ ॥

In the *nidhana* of Jarābodhīyasāman [Ūha Daśa 136] when the syllable is followed by *ghoṣa* syllable, the earlier *svara* becomes *o* - vātoʃ345i//dā// (vati); cāsoʃ345i//dā// (pañca *su*); devoʃ345i//dā// (inda *vaḥ*) [Cf. Ṛktantra (1.3.10) vowels are *ghoṣa* syllables.]

Prapā. X. 2 ends.

X. 3 begins —

त्रीक्रौञ्चप्रमशाक्त्यसंजयभरक्रन्दाभिकार्णश्रवश्यैताकूपविशोविभीशक-
कुभस्वापर्णरश्च्यादिषु ।
आयास्यद्विनिकाण्वकार्तययवश्यावाश्वयश्वेषु च ज्ञेया मध्यसमन्विता न
निधनं हीष्येषु या सामसु ॥ १ ॥

In these *sāmans* having *hiṣī* namely, Krauñca based on the Gāyatrī metre [Ūha Daśa 100], Pramaṁhiṣṭhiya [Ūha Daśa 65], Śāktya [Ūha Daśa 19], Sañjaya [Ūha Daśa 96], Saubhara [Ūha Daśa 16], Vāyorabhikrandaḥ [Ūha Kṣu 928], Abhinidhanakāṇva [Ūha Daśa 128], Kāraṇaśravasa [Ūha Daśa 113] Śyaita [Ūha Daśa 43], Ākūpāra [Ūha Daśa 24], Viśoviśīya [Ūha Daśa 170], Ābhīśavādya [Ūha Daśa 186], Ābhiśavottara [Ūha Daśa 70], Traikakubha [Ūha Daśa 207], Svārasauparṇa [Ūha Daśa 196], Tairaścya [Ūha Daśa 67], Dvinidhanaāyāsya (Sāptamikaāyāsya) [Ūha Daśa 126], Kāṇva [Ūha Daśa 20], Kārtayaśa [Ūha Daśa 134], Mārgīyava [Ūha Daśa 142], Śyavāśva [Ūha Daśa 11] and Vaiyaśva [Ūha Daśa 156] the *hiṣī parvan* occuring in the midst of the *sāman* should be understood as

not being *nidhana* - (Ūha Daśa 100) — tāʃ234māḥ; [Ūha Daśa 65] — āʃ234iṣāi; (Ūha Daśa 19) — yāʃ234mā; [Ūha Daśa 96] — dyāʃ234vī; (Ūha Daśa 16) — syāʃ234vāh; [Ūha Kṣu 928] — vāʃ234rthā and pāʃ234jā; (Ūha Daśa 128) — ghāʃ234tvā; (Ūha Daśa 113) — sāʃ234khā; (Ūha Daśa 43) — vāʃ234sūḥ; [Ūha Daśa 24] — bhāʃ234yā; (Ūha Daśa 170) — īʃ234ndūm; [Ūha Daśa 186] — dāʃ234dhā and sūʃ234ṣā; [Ūha Daśa 70] — pūʃ234rū and pāʃ234rī; [Ūha Daśa 207] — śūʃ234ṣāi and ṣkūʃ234tāḥ; (Ūha Daśa 196) — tāʃ234māḥ; (Ūha Daśa 67)— syāʃ234go; (Ūha Daśa 126) — dāʃ234sī; (Ūha Daśa 20) — kāʃ234ṇvāḥ; (Ūha Daśa 134) — jāʃ234itī; (Ūha Daśa 142) — hīʃ234ndrā; (Ūha Daśa 11) — ṣṭāʃ234nā and (Ūha Daśa 156) — tāʃ234yāi.

[By PS III. 1.12, in the *nidhana* the *hīṣī svara* becomes the *prakṛtī* every-where. This sūtra gives exceptions to it. The state of *āi* is there according to PS III. 1.1 and there is the turning away of *nidhana.*]

Prapā. X 3 ends.

X. 4 begins —

श्यैते तृतीयादिन्या औहोवाया: परं तृतीयं नीचम् ॥ १ ॥

In the Śyaitasāman [Ūha Daśa 43] *auhovā* beginning with *tṛtīya svara* has the following third syllable in the lower *svara*-āuhovā// ā indramarcā (indramarca).

न तदिप्रान्त्ययो: ॥ २ ॥

In the Śyaitasāman beginning with *tādidāsābhuvā*/ [Ūha Eka 526] — not so in the first and the last *stotrīyās*-i.e. excepting the second *stotrīyā*, there is no lower *svara* for the third syllable after *auhovā* but the second syllable. In (Ūha Eka 526) there is the lower *svara* of the second syllable after *auhovā* in the first and third *stotrīyās* and not in the second *stotrīyā* - First *stotrīyā* - jyāiṣṭhāmyatōjajñaugraḥ, (*jeṣṭha*); third *stotrīyā* - vāiśve dviryadetetrirbha (*viśve*); second *stotrīyā* - raōjāśśatrurdāsāyabhiya (bhuri/ojāḥ) (भूर्योजा:)

बृहति च द्रासाद् द्वितीये कं सर्वत्र ॥ ३ ॥

Also in the Bṛhatsāman [RG Daśa 5], there is one syllable in the *dvitīya svara* after the *parvan* drāsāʃ31t, in all *sāmans* - drāsāʃ31t//patinnāʃ234rāḥ.

अदर्शभ्यम च ॥ ४ ॥

Not in the case of *darśa* and *bhyama*. In the Bṛhatsāman [RG Kṣu 197] in the second and third *stotrīyā*, the second syllable does not have lower *svara*. The fifth syllable has lower *svara* - second *stotrīyā* - sāirāʃ31ḥ/ surāsōnadārśatāʃ234sāh

(sūrāsonadarśa/; third *stotrīyā* - tvācā∫31i/iṣamasmabhyāmabhā∫234itāḥ (iṣamasmabhyamabhitāḥ)

प्रथमात् तृतीय इदययंयीसूच ॥ ५ ॥

In the *parvans* after *drāsāt parvans*, in place of the *prathama svara* there is the *tṛtīya svara*. These *parvans* have the syllables *i, da, ya, yam, yī* and *su*. (The *parvans* similar to drāsāt∫31ḥ are the *drāsāt parvans*). Bṛhatsāman (RG Sam 37), first *stotrīyā* - ṣṇāā∫234indūh (vṛṣṇe-āi). Bṛhatsāman [RG Eka 85] — first *stotrīyā* - etadyadā∫234nyā (etadyadā), second *stotrīyā* - tavyāṅkṣayā∫234ntām (kṣa ya), third *stotrīyā* - giromeyūyā∫234mpā (yūyam); [RG Eka 113] — third *stotrīyā* - somas patirayā∫234iṇām (rayīṇām). Bṛhatsāman [RG Prā 145] — third *stotrīyā* - vasū∫234nām. [The *parvans* similar to *drāsāt*, are there in each case e.g. RG Sam 37 — tevā∫31.

आकूस्तावतृतीयं नीचमाद्यायाम् ॥ ६ ॥

In the Ākūpārasāman [Ūha Daśa 24] in the first *stotrīyā* in the *prastāva*, in third syllable has lower *svara* - ātūnāi.

आद्यं ध्यमायाम् ॥ ७ ॥

In the middle *stotrīyā* the first syllable of *prastāva* has lower *svara*-vidmāhitvātuvi.

तमसे चान्धाद्द्वितीयेऽनेकं सर्वत्रायोनौ प्रथमे दे ॥ ८ ॥

In the Sahodairghatamasasāman [Ūha Kṣu 871] in the *parvan* having *dvitīya svara* after the *āndhā parvan* there are many syllables having lower *svara* in the first quarter in all *sāmans* in the *ūha*. (Ūha Kṣu 871) — hāuśrudhāi//hāvam *vipipā*/ But in the *yoni* there are not many syllables in the *dvitīya svara* after *āndhā parvan* - Āndhā parvan: *āndhāh*. (GGG 398.2) — svādrī∫2ḥ/sātu

स्तोभे चोत्तरे वकार ओ भवत्यत्वे ॥ ९ ॥

In the latter Saṁstobhasāman [RG Eka 78], the vowel *a* in *va* becomes *o* when there is *atva* - nādamvoadatinām. Here *va* has become *vo*.

हिष्ठीयगवसितेषु सचप वृत्सर्वत्रान्त्यमयोनौ ॥ १० ॥

In the *ūha* in the *sāmans* Yadvāhiṣṭhīya [Ūha Daśa 200], Pūrva-aupagava [Ūha Eka 395] and Āsita in the Anuṣṭubh *chandas* i.e. Āsitādya sāman [Ūha Eka 454] the final syllable in the parvans 7th, 4th and 5th become *vṛddha* (Ūha Daśa 200)— 7th *parvan* - svāmitparāi (*pari*). In the *yoni* it is not *vṛddha* - *yoni* - (GGG 86.2) — tvādrayiḥ; (Ūha Eka 395) — 4th *parvan* - tuharayaśruṣṭejātā. *yoni* - (GGG 145.2) ... prahoṣiṇaḥ.

(Ūha Eka 454) — Āsitādyasāman - 5th parvan - syābhūma *nāḥ* - in the *yoni* it is not *vṛddha* (GGG 93.1) — māhevṛṣan, (GGG 145.1) .... prahāṣiṇah.

वसु च द्वितीयात् ॥ ११ ॥

And in the case of *Vasu* the syllable *va* after the *dvitīya svara* becomes *vṛddha*. Traikakubhasāman [Ūha Daśa 207] — tāi//vāsumartāyā∫3dā (*vasu*)

असु ॥ १२ ॥

The syllable *su* is not *vṛddha* - vāsu martayā∫3dā (*vasu*)

तिथे च तृतीये प्रथमं योनौ ॥ १३ ॥

And in the Daivātithasāman in the *yoni*, the first syllable in the third quarter becomes *vṛddha* (GGG 164.1) — sākhāyastōma/vā/ (*sakhā*). In the Ūha it is not so - [Ūha Daśa 28], second *stotrīyā* - indrāmasōmesa/ - first syllable is not *vṛddha*. Third *stotrīyā* - gāmādvājebhi - first syllable is not *vṛddha*.

जये च स्तावान्त्यमयोनौ ॥ १४ ॥

In the Sañjayasāman [Ūha Daśa 96], the final syllable of *prastāva* becomes *vṛddha* in the Ūha - Second *stotrīyā* - āteāgnarcā// ..../ śūkrasyā∫3jyōtispātāi (*pate*). Third *stotrīyā* ..... dārviśrā∫3iṇīṣāāsanāi (āsani). It is not so in the *yoni* - (GG 419.2)— dyūmantā∫3n devāājarām.

Prapā. X. 4 ends.

X. 5 begins —

क्रौञ्चे दे चमात्प्रथमोच्चम् ॥ १ ॥

In the Krauñcādyasāman [Ūha Daśa 166] in the first and third quarters the first syllable after the fifth syllable has high *svara* - first quarter - jāsātamām (abhīnovājasātamam) third quarter: srābhāraṇasām (indosaha *sra bha* raṇa .....)

असूरासः ॥ २ ॥ [M: असुरासः]

Not in the case of Sūrasah. In the Krauñcādyasāman [Ūha Ahī 614], in the second *stotrīyā*, in the third quarter, the syllable after the 6th syllable, has high *svara* - (sūrāsonadārśatāsaḥ) [The syllable after the 5th syllable has no high *svara*]

ये च तृतीयाद्रेष्णात् तृतीयम् ॥ ३ ॥

And in the Jarābodhīyasāman [Ūha Kṣu 930], the third syllable after the third *parvan* has high *svara*. The third parvan in udgītha — dhārastāiraḥ/ (tiraḥ). [Nānā gives this as the illustration. Ajāta and M. understand that after the third *parvan* i.e. in the 4th parvan.]

न प्रसो ॥ ४ ॥

In the same *sāman* [Ūha Daśa 930] in the third *stotrīyā* based on the *ṛc* beginning with *prasoma,* the third syllable after the third *parvan* does not have high *svara* - kṣānṛbhāih/ (second syllable has high *svara*).

श्रवस आइन्द्रान्ताज्जनिलोप: ॥ ५ ॥

In the Tauraśravasasāman (A.G. 68.1) in the *yoni* there is the elision of *jani parvan* after the end of the *parvan āindrā.* In the *yoni* in the third quarter there are four *parvans*-ā∫23smā/kāma/śummāghā∫1vā∫23n/pūrū∫2spṛ∫234hām/. Now, in the Ūhagāna, there is the elision of the two syllabled *jani parvan* after the *āindrā parvan.* Thus, there remain only three *parvans*: [RG Prā 152] — pā∫23rāi/ prāsyā∫1ndā∫23/ tā∫2isū∫234tāḥ/ Thus there is the elision of the *jani parvan kāma.* The *parvan* ā∫23indrām occurs in the Naudhasasāman (GGG 236.5). The *jani parvan* occurs in the *sāman* (GGG 152.1) [jani].

उतद्विषायाश्चाद्यम् ॥ ६ ॥

In the Taurasravasādyasāman [RG Prā 152] the first syllable of *utaddviṣā parvan* is elided - i.e. this *parvan* becomes of three syllabies - prāsyā∫1ndā∫23 - here the first syllable is elided. [The *parvan utā dvā∫1iṣā∫2ḥ* occurs in (GGG 6.1).

श्रवायाश्च ॥ ७ ॥

And in the case of *śravā parvan* also. (In this Tauraśravasasāman the first syllable of *śravā parvan* is elided) — tā∫2isū∫234tāḥ [The śravā *parvan* - srāvā∫2sā∫234ināḥ occurs in (GGG 477.1)] [Śiv — अत्र छन्दस: कनीयस्त्वात् पर्वलोपोऽक्षरलोपश्च— due to deficiency in metre, there is the elision of *parvan* & syllable].

सेधे तु प्रत्नं पीयूषाद्यायां सत्राद्यस्य लोप: ॥ ८ ॥

In the Utsedhasāman [Ūha Eka 525] in the first *stotrīyā* beginning with *pratnām piyūṣam* pūrvyāmyādū there is the elision of *satrā parvan* of the first *sāman* in the first *stotrīyā.* The *satrā* saṁghāta occurs in the *yoni* (GGG 514.4) as — prāsomadevāvitaye/ sindhuḥ. The *satrā parvan* occurs in (GGG 335.1) — sātrā/ hāṇā∫34aū hō vā. [Ūha Eka 525] — kthiyā∫34aū hō vā (*satrā* is dropped)

कृतिनि तृतीये दे सर्वत्र रम्यते ॥ ९ ॥

In the Saṁkṛtisāman chanted in Bṛhat chandas [RG Daśa 24], in the third quarter there is pause everywhere — dadhanvāmyōnaryōā/psuvāntarā/

अनुष्टुभ् द्वितीये च ॥ १० ॥

In the Saṁkṛtisāman [RG Sat 129] chanted in *anuṣṭubh* metre, there is pause in the second quarter - babhrumpunā/tivārēṇā/

षभे च ॥ ११ ॥

And in the Śākvara-ṛṣabhasāman [RG Daśa 15] chanted in *anuṣṭubh* metre there is pause in the second quarter - pāevāetrāedhāʃ1/rāeyāesuetāā/ (Cf. Lāṭyāyana - 7.9.11) — "The second quarter should be divided in two (in the groups of eight & four syllables).

प्राक् चतुर्णेष्वयोनावोमिति नीचः ॥ १२ ॥

[It is stated earlier (that there is pause in the second quarter). This pause occurs] before four syllables in the *ūha*. In [RG Daśa 15] after four syllables, in the second quarter, there is lower *svara*. (After the four syllables, in the sacrifice there is a syllable *ōm*.) When followed by *vā* the syllable *o* has lower *svara* (Ag 28.1) Ṛṣabhaśākvara: or Śākvararṣabha - ōʃ31m (twice) ōʃ31234/vā/.

श्वे तृतीये प तृ षट्परे ॥ १३ ॥

In the Vaiyaśvasāman [Ūha Daśa 156] excepting in *yoni* the third syllable of the third quarter has lower *svara*. Second *stotrīyā* - taṁhisvārājāʃ2m *vṛṣa* bhām/ Third *stotrīyā* - utōpāmānāʃ2m *pratha* mō/. And 6th and the 7th syllable have lower *svara*.

एकर्चे द्वे ॥ १४ ॥

In the Vaiyaśvasāman based on one *ṛc* [Ūha Eka 529], two syllables have lower *svara* in the third quarter. These two syllables are the third and the sixth ones — *āratnā* dhāyōnimṛtāʃ2.

दसे ज्ञीये हाराद्योनिवत् ॥ १५ ॥

In the Yajñāyajñīyasāman, based not on its own metre of the *yoni* (Ūha Eka 425) the *parvan* after *pratihāra* is like *yoni* (i.e. having eight syllables) — āimahējātavāʃ2idāsāu/ - (imahejātavedasam)

अविशोत्तमायाम् ॥ १६ ॥

In the Yajñāyajñīyasāman beginning with viśōʃ5vi/ [Ūha Eka 424], in the third *stotrīyā* the *parvan* after *pratihāra* is not like *yoni*— hāvyānyāirayāʃ2ddivāu — it has seven syllables (hāvyānyairayaddivi).

सोमाद्ययोश्च ॥ १७ ॥

In the Yajñāyajñīyasāman based on the *tṛca* beginning with *somaḥpavate* [Ūha Kṣu 899] in the first two *stotrīyās* the *parvan* after *pratihāra* is not like *yoni* - first *stotrīyā* - jānitēndrasyajanitōtāʃ2viṣṇāu/ - it has eleven syllables (janitendrasya janitotaviṣṇoh). Second *stotrīyā*-vāitramatyētāʃ2irēbhāu/ [pa] vitramatyeti *rebhan* - it has seven syllables.

आग्नेये जास्वरं वृत् ॥ १८ ॥

In the Bṛhadāgneyasāman in the *yoni* the *jā svara* becomes *vṛddha* — [GGG 84.1] *tro* (*jā svara* occurs in (GGG 31.1)

न विच्छन्दस्सु ॥ १९ ॥

Not in the Bṛhadāgneyasāman based on the metre other than that of the *yoni* (Ūha Ahī 642) — *hā/*

प्रहूयसायाश्च द्व्यक्षरमवृत् ॥ २० ॥

In the same *sāman* the two syllables of *prahūyasā parvan* are not *vṛddha* [Ūha Ahī 642] — *stācyūtā∫234ñjā.* The *prahūyasā parvan* i.e. prāhūyā∫234sāi occurs in (GGG 16.1).

दादिस्तनिपार्श्वयोर्यथर्च्चस्सर्वत्र ॥ २१ ॥

In the *sāmans* Santani (Ūha Daśa 90) and Gāyatrapārśva [Ūha Daśa 148], the beginning of the quarter is like that in the *ṛc* in all the *ṛcs.* [Ūha Daśa 90] — āpsūdakso ..../; śūbhrāmandho....; ādimāśvām/. [Ūha Daśa 148] — pāvantemādi ..../; mātsarāso ..../; rājādeva ..../

अस्तावहारयोरवश्येहिस्तोमसुमराप्रमरजी च ॥ २२ ॥

[And in the sāmans Santani [Ūha Ahī 559], Gāyatrīpārśva [Ūha Daśa 148], Santani [Ūha Sat 742], Santani [Ūha Daśa 745], Santani [Ūha Daśa 90], Santani [Ūha Daśa 121], Santani [Ūha Ahī 562], Santani [Ūha Ahī 559], Santani [Ūha Sat 745], Gāyatraparśva [Ūha Ahī 561], and Santani [Ūha Sat 684], in the *prastāva* and *pratihāra* it is not so in the case of *a, va, śye, hi, sto, ma, su, ma, rā, pra, ma, ra* and *ji* respectively. [Ūha Ahī 559] — *prastāva*- the beginning of the quarter is not like that of *ṛc*- ābhī hāu; (Uha Daśa 148] — ābhī, (Ūha Sat 743) — third *stotrīyā* - *pratihāra:* āsmānhāu; (Ūha Sat 745) — *prastāva* - vāyāmhāu; [Ūha Daśa 90] — *pratihāra* - śyenohāu; [Ūha Daśa 121] — *pratihāra* - hinvehāu; [Ūha Ahī 562] — first *stotrīyā* - *pratihāra* stōtūrhāu; (Ūha Ahī 559) — *pratihāra* - *mātsāhāu;* (Ūha Sat 743) — second *stotrīyā* - *pratihāra:* sūnvāhāu; (Ūha Daśa 148) — *pratihāra* - *rā* jādā∫1ivā∫2h, third *stotrīyā pratihāra* - *prā* hāsainvā∫1nā∫2h; (Ūha Ahī 561) — second *stotrīyā-pratihāra:* *mā*dhaunā∫1mā∫2, third *stotrīyā-pratihāra-rā*thāinā∫1pā∫2; (Ūha Sat 684) first *stotrīyā, pratihāra* - jīrāhāu.

भे चाकारान्तक्रान्तमयोनौ ॥ २३ ॥

In the Śākvara-ṛṣabhasāman [RG Daśa 15], the *parvan* ending in *ā* has *pratyutkrama* excepting *yoni* (i.e. in *Ūha*) — pāevāetrāedhā∫1; pāerthāevā ñcā∫h; pavāemānāe mahāetvanā∫1; (*yoni* - there is no *pratyutkrama* after *ā*- svādoreitthāevi-ṣūevatāā/.

उदूहः सर्वत्र ॥ २४ ॥

The *udūha* takes place everywhere (i.e. in the *sāmans* where *ūdūha* is to take place). [As per the definition of *udūha*, the notes *caturtha*, *mandra* and *atisvārya* have notes with two intervals in their place. That is, *caturtha* has *prathamasvara*, *mandra* has *dvitīya* and atisvārya, *tṛtīya svara*.] (Saṁhitopaniṣad Brāhmaṇa III.2).

अमीढे ॥ २५ ॥

In the Paurumīḍhasāman [Ūha Sat 718] there is no *udūha*. In this sāman, the author of PS has given *prastāva* ending in *vā*. Then there would be no *udūha*. The author of Pañcavidhasūtra (1.1.4) has given the *prastāva* of three syllables; in that case *udūha* would take place. To avoid that, this *sūtra* is there. In the case of Gaurīvita and other *sāmans* it is like this. There is a peculiarity in the SaṃU. Bṛ (3.23) that the statement by the similar chanters should not have *udūha*. That is, in the same *bhakti* if among the *tṛtīya svara* etc., the highest svara should have *udūha* e.g. Dharman [Ūha Daśa 169] and Vidharman [Ūha Daśa 204]. In the case of *sāmans* Paurumīḍha [Ūha Sam 354], Gaurīvita [Ūha Daśa 37] and Sākamaśva [Ūha Daśa 15] etc. having *tritīya*, *dvitīya* and *prathama svara*, there is no *svara* which is *udāttatama*. [The prastāva of Dharmasāman in yoni (GG. 429.1) is pa4vā5svasora ma4 = in Ūha, due to *udūha* it would be — pa1vā2svasoma etc. In the Paurumīḍhasāman if the *prastāva* is of 3 syllables i.e. *i5ndrā4krā5*// Then the *udūha* would take place. In the definition of *udātta* given in SamU. Bra the, *caturthodāttatama* means, in which *caturtha* is the highest svara.]

गतेश्च कनीयस्यत्वम् ॥ २६ ॥

And in the case of Gāyatrikrauñcasāman [Ūha Daśa 100] we have ...indā[2]ra∫1auhō2. By the *sūtra* PS. IX. 6.2 there is the state of becoming *au* of the syllable which is *vṛddha*. Thus we have ... dā[2]2∫1uauhō2i. Then *u* becomes *a* when followed by *au*. (Nānābhāi: followed by *a*) Cf. Ṛktantra 2.3.10. The kanīyas syllable is *au*. [Ajāta — कनीयसि वर्णे प्रत्ययभूते । औकारे प्रत्ययभूते ।] i2ndrārayērandā∫1auhō2/ *o* in *indo* is *vṛddha* and hence becomes *āu*.]

ओकारस्य कृतलेययोरत्वम् ॥ २७ ॥

In the Hāviṣkṛtasāman [Ūha Daśa 195] and in the Kāleyasāman [Ūha Eka 465] the vowel *o* becomes *a* [Ūha Daśa 195] third *stotrīyā* - tvā2msuṣvāranaāraharāudrā1i-bhā2iḥ (suṣvā*no*). [Ūha Eka 465] — second *stotrīyā* - vi1prāśā1aā2 (viprā*so*), third *stotrīyā* - śā2∫3vā2ḥ (śavo∫5me).

पदगीतस्त्वसिद्धत्वात् ॥ २८ ॥

But the *padagīta* is not to be accomplished. The particle *tu* is meant to exclude what is stated in the above *sūtra*. It is not accomplished because it is not included in the cases where becoming of *a* is there. Hence, the vowel *o* is chanted as in the case of a word. There is no becoming of *a* in the Hāviṣkṛtasāman [Ūha Daśa 195] in the third *stotrīyā* - the vowel *o* in the syllable *ṇo* is chanted as a pada i.e. a word. In [Ūha Eka 465], the vowel *o* in the syllable *so* is chanted like *pada*— (Ūha Daśa 195 — tvāṁsusvāṇaāhā ... Ūha Eka. 465 — tubhyetsāau.)

Prapā. X 5 ends.

X. 6 begins —

श्रुध्ये स्तावे तुरीये ष्यते सर्वत्र ॥ १ ॥

In the Śrudhyasāman [Ūha Daśa 205] in the *prastāva* the fourth syllable has *karṣaṇa* everywhere - i.e. in all the *ṛcs* - upōṣujā∫2tam. Here *jā* is the fourth syllable, which has *karṣaṇa*.

संवत्सायां तु तृतीये ॥ २ ॥

In the Śrudhyasāman [Ūha Sat 680] in the second *stotrīyā* based on the *ṛc* beginning with *saṁvatsaḥ*, the third syllable of the *prastāva* has *karṣaṇa* - śamvatsā∫2iva - the third syllable *sa* has karṣaṇa.

गोमन्नश्च ॥ ३ ॥

In the Śrudhyasāman [Ūha Eka 468] in the *ṛc* beginning with *gomanna*, the third syllable of *prastāva* has *karṣaṇa* — gōmannā∫2indo.

मरुतामिन्द्राँ स्वासूत्तमायाम् ॥ ४ ॥

In the *sāman* Marutāmdhenu [Ūha Sam 295] based on its own *tṛca*, in the *prastāva* of the third *stotrīyā* there is the occurance of *indrā* - te∫234/ āsyāsanturētāvōamāul; in this *parvan asyasantu* becomes the *parvan indrā*. The *indrā parvan* is indrāyasōmasuṣūtaḥ pāryāu (GGG 561.2). [In the second *stotrīyā* - bhākṣāmāṇō amṛtasyācāu - this *parvan* has the *svara* of the *ṛc*]. [M: In the middle *stotrīyā* there is no one syllable having the *caturtha svara*.].

घसे चतुर्थोच्चाद्यं योनिवत् ॥ ५ ॥

[Śiv — घसे चतुर्थाद्यं योनिवत् ।] - (in the explanation he says चतुर्थोच्चस्य).

In the Naudhasasāman [Ūha Sat 704] beginning with ā∫234i in the *parvan* māutvāpūrū having *caturtha* as the high *svara*, the first syllable becomes like *yoni* i.e. not like the *svara* of the *ṛc* [Ajāta - quotes [Ūha Daśa 9] and gives illustration tā∫234m which is the *prastāva* of the first *ṛc* of the *tṛca*. Alternatively, he reads this *sūtra* as-'dhase caturthādyam yonivat' and states that other *parvan* than the *parvan*

having *caturtha* as the high *svara* is like *ṛc* i.e. in the *parvan* having *prathama* as the high svara has the first syllable like the *ṛc* - vātsannāsvāsārāi - this has *prathama* as the high *svara*. But this is also meaningless because there is no violation.]. [Ajāta and M. have the same explanation].

ध्यमायां स्तावे द्वितीयं घातं रुणसाम्नि ॥ ६ ॥

In the Varuṇasāman [Ūha Kṣu 911] in the Jagatī metre, in the second *stotrīyā*, in the *prastāva* the second *parvan* has at the end nighāta. i.e. low *svara*, that means *mandra svara*. Second *stotrīyā* - ābhikrā/dāʃ3ṅkālāśāmvā: the syllable *vā* has got *mandra svara*.

आद्यान्त्ययोस्तु विकारः ॥ ७ ॥

In the above *sāman* [Ūha Kṣu 911] in the first and the third *stotrīyās* there is change i.e. there are more than one syllable having *caturtha svara* - first *stotrīyā* - jnāʃ3syāpāvātē; third *stotrīyā* - dhūʃ3nām pāvāmānaḥ - the three syllables *va*, *ma*, *naḥ* have *caturtha svara*.

नार्मेधेऽधाह्याद्ययोः पाह्युपामापद्यते ॥ ८ ॥

In the Nārmedhasāman [Ūha Daśa 17] beginning with *ādhāhī*... in the first and second *stotrīyā* the *pāhi saṁghāta* becomes *upāsaṁghāta* - first *stotrīyā* - the *parvan* pā/hōi/ūtā/ becomes upā i.e. ūpātvāʃ3kā. In the *yoni* (GGG 36.2) there is the pāhi saṁghāta-pā/hōi/ū/tā/; second *stotrīyā* - vārdhāntiʃ3śū 3rd *stotrīyā* - syā/gā/thā/yā.

थमोच्चं षभइविम् ॥ ९ ॥

In the Vairāja-ṛṣabhasaman [RG Kṣu 168], the syllables *i*, *vi* and *ma* have the high *svara prathama*. [RG Kṣu 167] — indra; [RG Kṣu 168] — vipi (in first *stotrīyā*) māgha, (first *stotrīyā*).

जने च भु ॥ १० ॥

And in the Rājanasāman [RG Sam 67] also two syllables have *prathama svara* as the high one - *bhūva*.

लंविस्मिन्त्सि च वरुपृश्निश्यैतमद्रेषु ॥ ११ ॥

In the Varuṇasāman [Ūha Daśa 105], Pṛśni [Ūha Sam 265], Śyaita [Ūha Sam 341] and Paurumadga [Ūha Ahī 662], the syllables *lam*, *vi*, *smin* and *tsi* have high *svara* namely *prathama* - [Ūha Daśa 105] — gāmbahūlām; [Ūha Sam 265] — sōmōyāuttāmāmhāviḥ; [Ūha Sam 341] — śikṣāṇōāsmin; [Ūha Ahī 662] — āpōvasāʃ2noarṣāsi. [Else where in these *sāmans* these *parvans* have their final syllable in the lower *svara*, because of being similar to *yoni*.]

ष्टम्भे चाशसूपे ॥ १२ ॥

In the Mahāvaiṣṭambhasāman [Ūha Daśa 58], Ūha Sam 339, [Ūha Kṣu 868 and Ūha Kṣu 879], the syllables *o, śa, sū* and *pe* have respectively high *svara* - (Ūha Daśa 58) second *stotrīyā*- kadāsūtāntrṣāṇā o; (Ūha Sam 339) — third *stotrīyā* - tvāyāvāyāmprāvātāśśā; (Ūha Kṣu 868) - first *stotrīyā* - natvāvajrintsahāsrāmsū; (Ūha Kṣu 879) — first *stotrīyā* - sāmudrāsyādhiviṣṭāpe.

शीये च नकृद्दंहत् ॥ १३ ॥

In the Sadoviśīyasāman [Ūha Eka 524], (Ūha Eka 474) and (Ūha Eka 490), the syllables *na, kṛt, dam* and *hat* have respectively high *svara* (Ūha Eka 524) — svābhuvanābhimājmā nā yūthenanāi; (Ūha Eka 474) — third *stotrīyā* - āsisātyāiśānakṛt; (Ūha Eka 490) — first *stotrīyā* - pavantēmādiyāmmadām - third *stotrīyā* - rājādevāṛtāmbṛhāt,

यशसि कृष्टादेकम् ॥ १४ ॥

In the sāman Indrasyayaśas [Ūha Sat 713] one syllable after *karṣaṇa* has the high *svara dvitīya*- first *stotrīyā* tvāmvṛtrāṇī∫3hāmsiyā - here the syllable *ham* has the high *svara dvitīya*. In the third *stotrīyā* - māhīvakā∫3rtiśśārō - here, the syllable *rti* has *dvitīya* as high *svara*.

ध्यमायाम्मकारो द्वितीयम् ॥ १५ ॥

In the second *stotrīyā* of [Ūha Sat 713], the *dvitīya svara* is there in the case of *na* and *ma* both - tāmutvānu∫3nāmasūrā.

संमिश्लः सुरूपे पदगीत ओष्ठ्ये ॥ १६ ॥

In the Surūpottarasāman [Ūha Eka 451] in the third *stotrīyā* the word *sammiślaḥ* is chanted as *pada* when followed by labial vowel i.e. *au* - sāmmiślāau-ho∫2/.

हकारे च ककारश्चौ भवति मराये द्विमात्रः ॥ १७ ॥ [M — ककार औ]

In the Marāyasāman [Ūha Kṣu 873] in the third *stotrīyā* the syllable *ka* becomes *ko* and has the duration of *two mātrās* when followed by *ha*- kō/hāu hāu hāu.

ष्ठेष्व:कार: ॥ १८ ॥

In the *sāmans* Goṣṭhas, the syllable *aḥ* becomes *o* - paritoṣi ... (*paritaḥ*). [M यस्यामृचि गोष्ठ: उत्पन्नं तस्यामृचि अ:कार ओ भवति । In the *ṛc* from which the Goṣṭha sāman is originated the syllable *aḥ* becomes *o*. (The plural in the word *goṣṭha* is to be understood in accordance with the maxim of *chatri*. This maxim relates to men with umbrellas. In the crowd of men when many of them have umbrellas up all

seem to have them). [M. गोष्ठेषु इति बहुवचनं छत्रिन्यायेन ।] (तथा च सामतन्त्रे विभाष्यं गोष्ठेषु प्रतिसामविधिरिति- And thus in the Sāmatantra (it is stated that) in the Goṣṭhas there is the alternative according to the mode of each *sāman*.] [Śiv — by the word Goṣṭha, it is to be understood as the *sāman* which is based on the *ṛc* beginning with *paritoṣim* — गोष्ठशब्देन परीतोषिमित्युक्तम् । यस्यां तत्साम ।]

तरायेषु प्यते ॥ १९ ॥

[Nānābhāi takes the two *sūtras* 18 and 19 together and explains - In the Goṣṭha sāmans the syllable *aḥ* gets its *visarga* elided when it is combined with *ta*, *rā* and *ya* [Ūha Ahī 644] — mātsvānaindragōmatā∫23hōiyā - (gomataḥ) — here the *visarga* of *taḥ* is elided; [Ūha Daśa 181] — third *stotrīyā*- ādabdhassurabhinta rā∫23hōi-ya (surabhintaraḥ), [Ūha Sat 698] — second *stotrīyā*- utsōdēvōhiraṇyayā∫23hōiya/ (hiraṇyayaḥ).

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1 [Ajāta — असंबद्धमिदं सूत्रम् । एकाक्षराण्युदाहरणानि । तशब्दः । जातँ रिहन्ति मातरः । राशब्दो राजने । येशब्दः । उन्नये । राजनोन्नयेषु अःकारो लुप्यते ।

कथं तरोतर इत्यत्र तरस्तर इति प्राप्नोति . 'ऊष्मा च परसस्थानमापद्यते । (ऋक्तन्त्र - ४.४.७) इति लक्षणात्तस्य अःकारस्य लोपः । ततो वाचनान्तरेण ओत्वं भवति । तादेस्तु तदा राजने । वागीडासूवोबृहद्भाऽ२३४५ऽ। इति अःकार एव प्राप्नोति प्रकृतित्वात् । अत्राप्योभावो वाचनिकः ।' राजने च स्वशब्द ओ भवति।' (ऋक्तन्त्र- ३.७.२) इति । उन्नये च अहोरात्राण्यरित्राणि इत्यत्र अहोरात्राणीति प्राप्नोति । ''रेफश्च तुल्यस्थाने लुप्यते'' (ऋक्तन्त्र - ४.३.१०) । अत्रापि वाचनिक एव ओभावः । उन्नये समासत्वादिति । एतेषु उदाहरणेषु अःकारो लक्षणप्राप्तो लुप्यते । अथवा अपरा व्याख्या । योगान्तरेणैव एतेषु ओभाव प्राप्यत इति वर्णयितव्यम् ॥

[M. Similar to Ajāta].

(Ṛktantra - 4.3.10 — ॥ 'रः'

Repha followed by *ṛ* is elided; the preceding vowel becomes long. e.g. *barhī raśanābhiḥ*.

Ṛk 3.7.2 — ॥ हो-रा-रचो-रु ॥

ahaḥ rātriḥ = *aho rātriḥ*, *svaḥ*, *ruhāṇaḥ* = *svo ruhāṇaḥ* 4.4.7 - ॥ ऊष्मा स्थानम् ॥

uṣasaḥ citram = *uṣasascitram*.

In these illustrations *aḥ* is elided.)]

कथं तरोतर इत्यत्र तरस्तर इति प्राप्नोति । ...... (ऋक्तन्त्र – ४.४.७) इति लक्षणात् तस्य अःकारस्य लोपः । .... । राजने च स्वशब्द ओ भवति । (ऋक्तन्त्र – ३.७.२) इति । उन्नये च अहोरात्राण्यरित्राणि इत्यत्र अहोरात्राणीति प्राप्नोति । (ऋक्तन्त्र – ४.३.१०) .....। एतेषु उदाहरणेषु अःकारो लक्षणप्राप्तो लुप्यते । (M. similar to Ajāta)

This *sūtra* is unconnected. The illustrations are of one syllable. *Ta* indicates 'jātaṁ *rihanti* mātaraḥ/' *Rā* indicates in the *sāman* Rājana (R.G. 67); *ye* indicates 'in the *sāman* Unnaya'. In these *aḥ* is elided. In *tarotaraḥ, tarastaraḥ* is obtained by Ṛktantra 4.4.7, in which there is the elision of *aḥ*. In the *sāman* Rājana, in the word *sva,* there is the change in *o.* In the case of *nidhana* vāgīḍā sūvo etc., *svaḥ* is changed to *sūvo.* In the Unnayanasāman (i.e. the *sāman* Ādityasya ātman, (A.G. 290), which begins with 'unnayāmi'), in the compound *ahorātrāṇi, aḥ* is changed to *o,* that is obtained in *aḥ,* Ṛktantra — 4.3.10 ॥ रः ॥ — Repha followed by *r* is elided. The preceding vowel becomes long — e.g. 'barhī raśanābhi:' Ṛktantra — 3.7.2 //

नौ च रुणसाम्नि ॥ २० ॥

In the Varuṇasāman in the *yoni* (GGG 255.3) the syllable *aḥ* becomes *o* - vācō3ā - here the syllable *caḥ* has become *co.*

द्वितीये लान्दे थमोच्चमऊति ॥ २१ ॥

In the Ilāndasāman in the *dvitīya anugāna* [RG Sam 70] in all the *stotrīyās* there is high *svara prathama* in the case of *a, u* and *ti* — first stotrīyā - agnetavāśrā; ūrjōnāpājjā; *u* bhirmandasvā.

चतुर्थे तु वृणी जास्वरं सर्वत्र ॥ २२ ॥

In the Ilāndasāman [RG Sam 70], in the fourth *anugāna* the *vṛṇī - parvan* gets *jā svara* in the *yonī* (AG. 126.1) the *vṛṇī mahā parvan* is indrannaro/yātpāriyāh/ sūronṛṣā/ āgōmatāi. In the Rahasyagāna, we get the *parvans* having *jā svara* - pā/ vākāvārcāḥ/ similarly in the case of nū/ and ī/.

काम्पा च प्यते ॥ २३ ॥

In this same fourth *anugāna* also in the *yoni* (AG. 126.1) there are *kāmpā parvans*-neʃ3mādhi/; yūnāja/; tāʃ3śrava/ In the Rahasyagāna (RG. 70) the *kāmpā parvan* is elided - pā/vākāvārcāḥ; śū/krāvārcā ā; nū/nāvārcāuī/ ī

न यताविग्निरे च ॥ २४ ॥

In the case of *ya, tā, vi, gni, re* (and ī) Kāmpā is not elided — īsyāʃ3; ā/tāʃ3; ṣām/vāʃ3i (*vi*), ā/gniʃ3m; dhāi/ reʃ3;

दे दे चा विधाः सर्वत्र ॥ २५ ॥

In each quarter, there is the mode of five syllables — āgnetavāśrā; bṛhadbhānoṣā etc.

अयोनौ ॥ २६ ॥

Not in the case of *yoni*. In the *yoni* the mode of the quarter itself is there excepting the final *anugāna* - (AG 124.1) — agnirasmijanmanājātavedāḥ/; (AG 125.1) — pātyagnirvipo agrampādam veḥ - not in the last *anugāna* (i.e. AG 125.1)— indrānnaro/ ne∫3mādhitāhaventai etc.

जास्वरं श्वमनषे च द्विषः ॥ २७ ॥

In the Vaiśvamanasasāman [Ūha Daśa 197], the *Jāsvara* in the *yoni* becomes *dviṣaḥsvara*, (1st *stotrīyā*) - mana∫2:/ [*Jāsvara* - GGG. 387.1 (in *yoni*) - ā/; *dviṣaḥ svara* - GGG 194.1 - *dviṣā∫2ḥ*]. Prapā. X. 6 ends.

X. 7 begins —

प्सुषडन्ते रक्षाष्कारणिधनवत् ॥ १ ॥

In the Vaṣatkāraṇidhanasāman based on the *triṣṭubh* metre, the *rakṣā - parvan* becomes like Āṣkāraṇidhana (Ūha Prā 844). The *rakṣā parvan* occurs in (GGG. 24.1) as — āgnerā∫32kṣāṇoāṁhasāh. In the yoni (GGG 256.1) this *parvan* is as — ābhitvā∫3pūrvāpītayāi/ (Ūha Prā 844) — first *stotrīyā* - bāhūnā∫3mmānebāhūnām; second *stotrīyā* - suparṇā∫3rūṇassupārṇāḥ; In the Āṣkāraṇidhanasāman (GGG 261.1) this *parvan* is — vāyamghā∫3tvā sutāvāntāḥ/.

उपान्त्ये भिरायवा ॥ २ ॥

In the same *sāman* [Ūha Prā 844] in the penaltimate quarter in every *stotrīyā*, there is the *parvan bhirāyavā* in the case of repetition. The *parvan bhirāyavā*- bhirāyā∫1vā∫23ḥ/ occurs in (GGG 256.1). In the first *stotrīyā* - viyammāhā∫1itvā∫23; Second *stotrīyā* - ittannāmo∫1ghā∫23m/; third *stotrīyā* - māṇasyāmāma∫1hnā∫23.

अन्यत्र सुताद्यलुप्ता ॥ ३ ॥

In the same *sāman* in the other quarters there is *sutā parvan* with the first syllable elided — first *stotrīyā* - rā∫23; second *stotrīyā* - dā∫23h; third *stotrīyā* - jrā∫23i. In this way, there is the *sutā parvan* with the first syllable dropped. The *sutā* parvan occurs in (GGG 228.2) as - sutā∫23m.

पञ्चाक्षरश्चाभ्यासः ॥ ४ ॥

In the third quarter there is the repetition of five syllables — first *stotrīyā* - viyammāhā∫1itvā∫23 (kāvyammahitvā); second *stotrīyā* - ittannāmo∫1ghā∫23m Third *stotrīyā* - māṇasyāmā∫1hnā∫23.

क्रायां राजे ध्यमायां पाष्टे वृत् ॥ ५ ॥

In the Sāmarājasāman beginning with *akrān* [Ūha Kṣu 914] in the second *stotrīyā*, the 5th and the 8th syllables are *vṛddha* in every quarter — second *stotrīyā* 1st quarter - matsivāyuʃ3māi/ ṣṭayērāʃ3dhāʃ3./ (matsivāyumiṣṭayerādhase/); second quarter — mātsimitrāʃ3vā/rūṇāpū ʃ3yāʃ3/ (matsimi trāvarunāpūyamānaḥ); third quarter — mātsiśarddhōʃ3mā/rūtammā ʃ3tsīʃ3/ (matsiśarddho mārutammātsi); fourth quarter — mātsidyāvāʃ3pā/thivīdeʃ3vāʃ3/ (matsidyāvapṛthividevasoma). [In the *yoni* (GGG 555.3) the 6th syllable *dha* and the 8th syllable *va* are vṛddha — ācōdasōnōʃ3*dhā*/ nūvāʃ3ntūʃ3/

आद्यायां चान्त्यस्य ॥ ६ ॥

In the same *sāman* in the first *stotrīyā* the 5th and 8th syllables of the final quarter are *vṛddha* - bṛhatsōmōʃ3vā/vṛdhēsūʃ3vāʃ3/. [bṛhatsomovāvṛdhesvāno].

तमसे स्वासूत्तरयोः वृणीतरुते चतुरक्षरे ॥ ७ ॥

In the Sahodairghatamasasāman based on its own *tṛca* [Ūha Kṣu 870], in the second and third *stotrīyās* the *vṛṇī parvan* and *tarutā parvan* become of 4 syllables second *stotrīyā* - sātvāmindrā/prabhūvasāʃ34/bhūvasāʃ34/; third *stotrīyā* - imābrahmā/sadhamādāʃ3i. (Cf. in the *yoni* (GGG 398.2) — the two *parvans* are - sōturbāhubhyām/suyatāʃ3ḥ - of 5 and 3 syllables. The *vṛṇi parvan* occurs in (GGG 3) — vṛṇīmahāi; the *tarutā parvan* occurs in (GGG 273.1) — *tārutāʃ*3.

नाभ्यासे ॥ ८ ॥

In the same *sāman* in the case of the second and third *stotrīyās* when there is repetition, the *tarutā parvan* becomes of three syllables only and not of four- bhūvasā34 (second *stotrīyā*); dhāmādāʃ3i/ (third *stotrīyā*).

मराये हाउवा द्वितीयात् सकृत्कृष्टा ॥ ९ ॥

In the Marāyasāman [Ūha Kṣu 900] at the end of the *sāman* we have hāu hāu hāu/vāʃ3/ Thus the hāuvā has *karṣaṇa* once, beginning from *dvitīya svara*. In the *yoni* (GGG 72.1), there is no *karṣaṇa* - hāu hāu hāu/vā//

दान्त्या विधाः सर्वत्रास्वासूत्तमायां प्रथमे दे ॥ १० ॥

In the Marāyasāman [Ūha Kṣu 873] in all the *stotrīyās* the chants have the mode till the end of the quarter — śrūdhāi/havām/vipipānasyādrēḥ/drēh/ - thus the mode is till the end of the quarter. But in the Marāya sāman [Ūha Kṣu 900] based on its own *tṛca* in the last *stotrīyā* the chant is not up to the end of the quarter in the first quarter — preddhō/āgnēdīdihi/hi/hi/puro — here the

mode is up to the middle of the quarter but not upto its end. In [Ūha Kṣu 883] having the metre of larger measure there is *āvāpa* as per the rule. In the *udgītha* there is the interpolation of additional syllable — first *stotrīyā* - [1]divedivepurūṇibabhrōnicarantimāmava/va/va/. Thus, in the second and third *stotrīyās* also. (In Ūha Kṣu 884). Similarly, there is the interpolation of additional syllables in the *udgītha*]. [M. — This sūtra is repetition for, in the Marāya all the modes are पादान्त्या i.e. ending with quarter]. (Ūha Kṣu 884 ..... snathiṣtana/na/ṇa/ 1st *stotrīyā*)

मूर्धन्य एव दन्त्यः स्वरोपधः ॥ ११ ॥

The dental which has the vowels *a* etc. preceded by *upādhā* is called *svaropadhāḥ dantyaḥ*. It becomes *mūrdhanya* — Mānavādyasāman [Ūha Sat 363] — śi/kṣāṇoā here the dental *na* has become *ṇa*. In the Pārthasāman [Ūha Sam 248] in the second *stotrīyā* - mā∫3pari/ṣā∫343i — here *sa* has become *ṣa* [*upadhā* means penultimate letter.] [Śiv दन्त्यो नकारो विरामेऽपि स्वरोपधः स्वरपूर्वश्चेत् मूर्धन्यो णकारो भवति। एकपदे रेफान्नकारो मूर्धन्यमापद्यते इति वचनात्।

The dental *na* becomes lingual *ṇa* if it is preceded by a vowel even in the case of pause. The syllable *na* gets the position of *ṇa* due to repha (i.e. *ra*) in the same word.] [M — विरामेऽपि मूर्धन्य एव भवति। तथा ऋषाभ्याम् इत्यत्र ऋकारषकाराभ्यां परस्य मूर्धन्यापत्तिरेकपद एवेति वचनम्। उदाहरणानि जराबोधीय – [Ūha Ahī 629] - उरूकृ५१दू५२३रू। णः। स्वरोपधः –स्वरपूर्वः (preceded by vowel). एवं क्वचिन्मूर्धन्यापत्तिः संहितायामनुक्तेऽपि न दोषः। प्रत्युदाहरणानि एवं तावत् दीर्घतमसोर्के (RG Sat 125) तृतीयायां येमानः ...... अयं विसर्जतीयो न स्वरोपधः। तस्मादत्र मूर्धन्यापत्तिर्न भवति। नृभीः। येमानः कोश आहिर। इन्द्राय सोम परिषिच्यमान इत्यत्र तु समासपदत्वात् असंहिता काले मूर्धन्यापत्तिरेवेति ॥ 'नृभिर्येमाणः।'

It becomes lingual only even in the case of pause. Thus in the *sūtra 'ṛṣā bhyām'* the explanation as the syllable (*na*) coming after *ṛ* nd *ṣa* becomes lingual (*ṇa*) in the same word. e.g. — Jarābodhīyasāman [Ūha Ahī 629] — [1]urūkṛ∫1dū∫23rū/ṇāḥ/

In this manner, there is the becoming of lingual in some cases, though not stated in the Saṁhitā. Hence there is no defect. The counter illustrations are in the *sāman* Dīrghatamsaḥarkaḥ [RG Sat 125] nṛbhiryemāṇaḥ/. This is the case of not preceded by a vowel in regard to the *visarga*. Hence, there is no becoming of *ṇa* nṛbhīḥ/ yemānaḥkośaāhira. In the case of - indrāyasomapariṣicyamānaḥ, being a compound word, there is the becoming of lingual when there is no *saṁhitā*] (नृभिर्येमाणः - U. Arc 702).

णश्च योऽतिहारी स्यादविकृतपूर्वपदवत् ॥ १२ ॥

Thus syllable *ṇa* having *atihāra* becomes like the syllable of the compound word — [Ūha Sat 707] Mānavottarasāman - third *stotrīyā* - drā∫2gā∫234āūhōvā// vā∫234ṇāh — here the *ṇa* kāra is as per the change of *na* in the compound word. [अविकृतपूर्वपदवत् = समासपदवत् - M — unchanged former word means compound word.] [Nānā = पूर्वसमासपदवत् - like the former compound word]

परिष्कृते चागमो लोप्यः ॥ १३ ॥

When the syllable *sa* is adorned by earlier *stobha* the advent of *sa* is elided — [Ūha Daśa 178] Gatanidhana bābhravyasāman - second *stotrīyā* - hārā∫3ihāi/ cāndrā∫3hāi - here the syllable *sa* combined with syllable *ca* is elided. (*hariścandraḥ*)

[M — परिष्कारश्च भूषणमिति हलायुधः - According to Halāyudha, pariṣkāra means embellishment.].

Prapā. X. 7 ends.

X. 8 begins —

कार्णश्रवसोत्तरयोर्व्यैः स्वदया सदावृधाम् ॥ १ ॥

In the Kārṇaśravasasāman [Ūha Daśa 113] in the second and third *stotrīyās vyāihsvadāyā∫23 parvan* becomes *sadāvṛdhā parvan* - sādāvṛdhā∫23/ - second *stotrīyā* - dōmātidhā∫23ih; third *stotrīy* — bhyōmādhūmā∫23/

दस्मं सुरा क्रौञ्चे स्रभानहिवाम् ॥ २ ॥

In the Vāṁnidhana krauñcasāman beginning with tāṁvodāsmā∫31234m/ [Ūha Kṣu 863] in the third quarter the *srabhā parvan* seen in the *yoni* becomes *nahivā parvan* in the *Ūha* - nāsvāsarēṣudhē - is the *nahivā parvan*. In the [Ūha Kṣu 864] in the third quarter, the *srabhā parvan* becomes *nahivā parvan* - bhyōrnaghāvāpurū. In the *yoni* (GGG 241.2) there is *nahivā parvan* - nāhivāścāramam. In (GGG 549.3) there is *srabhā parvan* - srābhā/

अग्निंवोवाजीय उपान्त्यं कृष्टं सर्वासु ॥ ३ ॥ [M — अग्निं वोदे]

In the Rāyovājīyasāman [RG Ahī 117] based on the *tṛca* beginning with *agniṁvo*, in all the *stotrīyās* in the second quarter, the penultimate syllable has *karṣaṇa* - first *stotrīyā* - yājiṣṭhamdūtamadhvārēkṛṇū∫2dhvām — (... kṛnūdhvam) *dhva* is the last syllable of the quarter. Here the syllable *ṇū* has *karṣaṇa*; second *stotrīyā* - yādāmahassaṁvaraṇādviyā∫2sthāt (.. *sthā* is the last syllable of the second quarter) — here syllable *yā* has *karṣaṇa*; third *stotrīyā* - vṛṣṇōgnēcarāntyajarāi *dhā*∫2nāḥnaḥ is the last syllable of the second quarter - here *dhā* has *karṣaṇa*. [In

the *yoni* the penultimate syllable has no *karṣaṇa* (AG 75.1) — pibantigau∫2riyāḥ - the penultimate syllable *ri* has no *karṣaṇa.*]

त्रिकवत्सायां चाद्ययोः ॥ ४ ॥

In the Nityavatsāsāman beginning with *etrāika* [RG Kṣu 169], in the first and second *stotrīyās* the penultimate syllable in the second *parvan* has *karṣaṇa* first *stotrīyā* - tṛmpatsōmamapibā∫2dvāi - here bā has *karṣaṇa*; second *stotrīyā* - sākamvṛddhō vīriyā∫2issā - here *yā* has *karṣaṇa.* (But in the third *stotrīyā* the penultimate syllable of the second *parvan* does not have *karṣaṇa* ... dā rōdosīapā∫2rṇadā).

प्रथमायां चतुर्थम् ॥ ५ ॥

In the same sāman in the first *stotrīyā* the fourth syllable of the *parvan* coming after *āndhā parvan* has *karṣaṇa* - sāim/mamādamā∫2hikā - the fourth syllable has *karṣaṇa.*

उत्तरयोः पञ्चमम् ॥ ६ ॥

In the second and third *stotrīyās* the fifth syllable after *āndhā parvan* has *karṣaṇa*: Second *stotrīyā* - dātā/rādhāstuvatā∫2ikā; third *stotrīyā* - ādhā/tānyañjāṭharā∫2iprāi. [In the *yoni* the fourth syllable has *karṣaṇa.* e.g. [RG Eka 82]— 1st *stotrīyā* - dhārā//pṛṣṭhāsyaro ∫2catā1.

स्वासु वैराजे तृतीये प्रथमान्त्ये वृद्धे ॥ ७ ॥

In the Mahavairājasāman based on its own *tṛca* [RG Daśa 10], in the third quarter the first and the last syllables of the second *parvan* become *vṛddha* in every *stotrīyā* - first *stotrīyā* - *bhyāmsūyatō*; second *stotrīyā* - nīhāriyā; third *stotrīyā* - *ṣṭhōārcatāi.*

अप्रस ॥ ८ ॥

The syllables *pra* and *sa* have no *vṛddhi.* In the third quarter the syllables *pra* and *sa* of the second *parvan* are not *vṛddha.* Second *stotrīyā* - prabhūvasāu - here the first syllable *pra* is not *vṛddha.* Third *stotrīyā* - sādhāmādāi - here the syllable *sa* is not *vṛddha.*

नार्मे द्वितीयायां राधायां तृतीयमयोनौ ॥ ९ ॥

In the Nārmedhasāman in the *Ūha* [Ūha Daśa 17] in the second *vasorādhā parvan* the third syllable is *vṛddha* - first *stotrīyā* - vāgmāntāu (gmanta); second *stotrīyā* divōdāivā (*dive dive*); third *stotrīyā* - vāhāsūvā (suvarvidā (sūva). In the *yoni,* the third syllable does not have *vṛddhi* - (GGG 36.2) — there are two *vasorādhā parvans* - ūrjāmpātā; cātāsṛbhā.

कौत्सदंष्ट्रोत्तराकूपारश्रुध्यपृश्निमानवाद्यरुणवैधृत-
वासिष्ठतिथकुभनित्रेषु च नौ ॥ १० ॥

In the *sāmans* Aiḍakautsa (GGG 162.1), Āstādaṁṣṭrottara (GGG 343.5), Ākūpāra (GGG 345.3), Śrudhya (GGG 99.1), Pṛśnī (GGG 37.1), Mānavādya (GGG 54.1), Varuṇasāman (GGG 378.1), Vaidhṛtavāsiṣṭha (GGG 556.1), Daivātitha (GGG 164.1), Traikakubha (GGG 389.3) and Janitrādya (GGG 241.1) there is *vṛddhi* in the *yoni* as given below — (GGG 162.1) — in the *prastāva*, the syllable *ya* at the beginning is *vṛddha*-yāhindrā∫23 (not in *Ūha*-Ūha Daśa 164 — ābhīhīno∫23); (GGG 343.5) — in the third quarter the second syllable has *vṛddhi* in yoni only - rāthāitamamra (rathītamam), in the *ūha*- tvāmābhiprāṇo; (GGG 345.3) — in the second quarter, the third syllable in the second *parvan* has *vṛddhi* in *yoni* only - tāmadrāivo (Ūha Kṣu 902 — ādhitvācai); (GGG 99.1) — in the *pratihāra*, the second syllable has *vṛddhi* in yoni only āsmāidehijātavedoma - second syllable is *vṛddha* [Ūha Eka 421, second stotrīyā - reva dāsmābhyampūrvaṇikā). (GGG 37.1) — in the second quarter, the second syllable has *Vṛddhi* in *yoni* only - śukrāiṇadevaśocisā, (Ūha Daśa 74) — yātārathebhīradhriguḥ). (GGG 54.1) — in the third quarter, the second syllable has *vṛddhi* in the *yoni* only - di/*dāi* (Ūha Sam 363) - śi/kṣā (GGG 378.1) — in the third quarter, the 8th syllable has *vṛddi* in *yoni* only — dyāvāpṛthivīvaruṇā. [Ūha Kṣu 911] — dādhā tiratnaṁsvadhayoh; (GGG 556.1) — in the two middle quarters the second syllable has *vṛddhi* in *yoni* only - second quarter - indrāsyavājrā∫2ḥ; third quarter - ā *bhā* ṛtāsyā∫2 [Ūha Sat 732], second quarter - nāmāniyāhvo∫2; third quarter - āsūriyāsyā∫2. (GGG 164.1) — the first syllable of the third quarter is *vṛddha* in *yoni* only - sākhāyastoma (Ūha Daśa 28) — second *stotrīyā* - indrāmsomesā. (GGG 389.3) — the first syllable of *udgītha* has *vṛddhi* in *yoni* only — *vāsumarttāyā∫3dā* (Ūha Daśa 207) — second *stotrīya*- *sūtāvāmāvi∫3vā*) (GGG 241.1) — first syllable of *pratihāra* is *vṛddha* in *yoni* only — vāiśve∫3hoi [Ūha Sam. 365 - jīvā∫3hoi). [Ajā— This *sūtra* is mostly irrelevant. In some cases there is *vṛddhi* as per the maxim of *chātra bhojana*] [M : असंबद्धप्रायमिदं सूत्रम् । कांस्य भोजिन्यायेन कस्मिंश्चित् किंचित् वर्धते। — This *sūtra* is mostly irrelevant; as per the maxim kāmsyabhoji, in some cases, some syllable becomes vṛddha]. (The maxim of *kāmsyabhoji* refers to a person who eats from a brazen vessel. If the pupil eats from a brazen vessel as a rule, the teacher has no such rule. If both of them eat in one vessel, the duty of the pupil, though not the principal one, is regulated. The principle laid down here is that of some one's doing something which he is not bound to do, in order that he may not

hinder another who is required to do it. *Chātrabhojana* maxim also has similar purpurt.

तीषङ्गशाक्करयोरान्धान्तः ॥ ११ ॥

In the *sāmans* Atīṣaṅga [RG Kṣu 171] and Śākvaravarṇa [RG Sam 34], the final syllable of *āndhā* gets *vṛddhi*. Third quarter of [RG kṣu 171] — *āṇvi;* [RG Sam 34]— āpsāḥ (*prastāva* of the second *stotrīyā*).

अयोनौ ॥ १२ ॥

Not in the *yoni*. In the *yoni* the final syllable of *āndhā* does not have *vṛddhi* - (AG. 29.1) — ūgrām; (AG 46.1) — *prastāva - sānāḥ.*

ग्नि स्वी वारे ॥ १३ ॥

In the Vāravantīyottara sāman, in the *yoni*, the syllable *gni* is *vṛddha*. (GGG 17.3) —āgnāinnamā∫34 (agni); second *stotrīyā*-gāmāsuśā - [Ūha Eka 528] —*yoni* i.e. first *stotrīyā*-svāirā∫34 (*vasvī*); *Ūha*, second *stotrīyā* - 4th parvan, the first syllable is not *vṛddha* - *draūdhuryāvā∫34*; third *stotrīyā* - pāsyatiṣṭhā∫34.

रिंनुरपि शोके ॥ १४ ॥ [M — रि].

In the Traiśokasāman [Ūha Daśa 73] the syllables *rim* and *nuh* are *vṛddha* in the first *stotrīyā* and the syllable *pi* of *api* in the second *stotrīyā* - [Ūha Daśa 73] first *stotrīyā* - sājūstatatāksurāindrañjājanūḥ (ततक्षुरिन्द्रं। जजनुः। पिकर्णे) second *stotrīyā* - āpāikā∫234ṛṇē (api).

मान्गोभिस्त्रिणिधने ॥ १५ ॥

In the Agnestriṇidhanasāman [Ūha Daśa 88] in the second *stotrīyā* the syllable *mān* is *vṛddha* in *māngōbhirā∫32vā∫23.*

सौहविषरन्ध्रोत्तरयोर्गोभिः ॥ १६ ॥

In the *sāmans* Sauhaviṣa [Ūha Daśa 135] and Aukṣṇorandhrottara [Ūha Daśa 103] the syllable *bhi* is *vṛddha* in *gobhiḥ*. (Ūha Daśa 135) — second *stotrīyā* gōbhāiśśrā∫234ihāi; [Ūha Daśa 103] — third *stotrīyā* - gōbhāirañjā∫3.

लान्दे खान्याद्यमुपान्त्यम् ॥ १७ ॥

In the Ilāndasaman [RG Eka 70] in the third *anugāna* there are four *khāni parvans*. Among them the penultimate syllable of the first *khāni* parvan becomes *vṛddha* in Ūhyagāna. The four *khāni parvans* are - bṛhadbhānośā, vāsāvājāmū, kthīyamdādhāsī & dāsuṣēkāvē. The *khāni parvan* occurs in (GGG 315.1) — sāmasṛjō vikhānī. In the (AG. 125.1) there are three *khani parvans* - pātyagnirvipōagrām padāmvēh, pātiya ...., pātidē ..... The first *khāni* parvan is sāmasṛjōvikhānī. In the Ūhyagāna the penultimate syllable of this *khāni parvan*

becomes *vṛddha* in the third anugāna of Ilānda — vāsāvājāmu kthiyamdādhāsi etc.

अयोनौ ॥ १८ ॥

It is not so in the *yoni*. In the (AG 125.1) in the first quarter, the penultimate syllable does not have *vṛddhi* - pātya .... padaṁveḥ.

Prapā. X. 8 ends.

X. 9 begins —

यस्ते हरे च ॥ १ ॥

In the Vārṣāharottarasāman based on the *tṛca* beginning with *yaste* (RG Eka 74) there is the *vṛddhi* of penultimate syllable in all the *parvans*— e.g. tāinā∫1pāvā∫2/ here the penultimate syllable *pa* is *vṛddha* (*pavā*) svāāndhāsā∫2 (*andhasā*), the syllable *dha* is *vṛddha*. etc. [This *sūtra* is there because in the two middle quarters there is the absence of *vṛddhi* - (AG. 65.2) — *yoni* kārṣṇā∫1suro∫2; hāiṇi∫1ṣucā∫2 etc.].

श्येने दानाध्वराम् ॥ २ ॥

In the Śyenasāman [Ūha Kṣu 907] the *dānā parvan* seen in the *yoni* becomes *dhvarā parvan* in the 8th parvan. In the *yoni* (GGG 156.1) dā∫3nām *parvan* occurs in the first *śāktyasāman*. The *dvārāā parvan* occurs in (GGG 50.1). In the Śyenasāman in the yoni (GGG 379.1) — nā∫3mā - nāimā is the *parvan*. Ūha Kṣu 907 — 8th parvan sōmāā.

प्रोवाराह ऊता कयास्थिराम् ॥ ३ ॥

In the Vārāhasāman beginning with prōāyāsā it [Ūha Kṣu 924] in the final quarter the *ūtā parvan* becomes *kayāsthirā parvan* - mānā∫3pā∫5thā∫656 — this is the *kayāsthirā parvan*. The *parvan* kāyyā∫3sthā∫5irā∫656n/ occurs in the Śnābhasāman (GGG 13.1) — ūtāēkām occurs in (GGG 65.1). [Varāhasāman (GGG 524.4) — dhūḥpāvākāḥ] (Ūha Eka 651].

धर्तासाविसो च ॥ ४ ॥

And also in the Vāsiṣṭhasāman based on the *tṛca* beginning with *dhartā* [Ūha Kṣu 925] and based on the *tṛca* beginning with *asāvisoma* [Ūha Kṣu 926] in the first quarter, *ūtaekā* parvan becomes *kayāsthirā parvan* - [Ūha Kṣu 925] — nādā∫3iṣū∫5"vā∫656; [Ūha Kṣu 926] — tāmā∫3sā∫5dā∫656t etc.

द्वितीयमकर्षणम् ॥ ५ ॥

In these, i.e. Vārāha and Vāsiṣṭha sāmans in the final quarter the syllable having (Ūha Kṣu 924) second svara has *karṣaṇa* which is not there in the *Ūha*.

[Ūha Kṣu 924] — first *stotrīyā* - yā/; second *stotrīyā* - ṣet; third *stotrīyā* - māt [Ūha Kṣu 925] — first *stotrīyā* - ṣe/second stotrīyā - te/ third stotrīyā - mā. [Ūha Kṣu 926]— first *stotrīyā* - vā; second stotrīyā - vi; third stotrīyā-yā [In the yoni of Vārāha (GGG 524.4) in the final quarter ā∫343i there is *karṣaṇa* of *dvitīya svara*. In the *yoni* of Vāsiṣṭha [Ūha Sam 268] in the final quarter - mā∫343 - here also there is karṣaṇa from *dvitīya svara*.

ससु सफे मादा त्र्यक्षराम् ॥ ६ ॥

In the Saphasāman [AG Prā 813] beginning with - sāsūnve∫3yāḥ the *parvan mādā* seen in the *yoni* becomes of three syllables - (GGG 578.5)—*yoni* - the *parvan* mādāḥ is — mā∫3234dāḥ. The three syllabled *parvan* in *Ūha* is — iḍā∫3234 nām.

देव्ये प्रहूद्वितीयेऽमन्थताम् ॥ ७ ॥

In the Pañcanidhanavāmadevyasāman, in the *yoni* of [RG Sam 68], in the second quarter, there is *prahūyasā parvan*. It becomes *amanthatā parvan* — [RG Sam 68] — yāthā∫2vā∫234śhām — this is the *amanthatā parvan* [prāhūyā∫234sāi *parvan* occurs in (GGG 16.1). The āmā∫2nthā∫234tā occurs in (GGG 9.1). [AG. 85] — vārdhāssā∫234khā].

वैराजे योनावन्त्ययोर्नतम् ॥ ८ ॥

In the Mahāvairājasāman [RG Daśa 10] in the *yoni* in the first and the last quarter there is *vinata svara* (*vinata svara* begins on *prathama svara* and ends on *dvitīya svara*) First *stotrīyā*, second quarter - svādri2h; third quarter-nārvā∫2. In the *Ūha* there is no *vinata svara*; second *stotrīyā* - second quarter - svāhaṁsi; third quarter - māmāttu etc.

वैश्वमनसेऽत्वात् स्तोभार्चिकसंधेर्ग्रहणात् ॥ ९ ॥

In the Vaiśvamanasasāman [Ūha Daśa 197] there is no conjunction (i.e. the *sandhi*) because of *atva* (i.e. becoming *a*). The separation is possible when there is the *sandhi* of the *ṛc* words by *stobha* - *jāsaākālāṣāmmādhumān* ..... here there is the separation in the case of *sa* (ojasā) because of becoming *a* (by the *sūtra* jasāvaiśvamanase P.S. 6.5.4). If jasaā in this case by Panini *sūtra* 6.9.101 - *akaḥ* savarṇedīrghāḥ, the *sandhi* is made, then the state of becoming *a* would be futile. Moreover, by the vowel *ā*, which is the *stobha* in the *yoni*, there is *sandhi* in the *ṛc*, then by PS. 6.9.12 there would be separation — not otherwise. How is it stated that there is the *sandhi* of *ṛc* by *stobha*? This vowel *ā* is the *stobha* in the *yoni* and not *stobha* in the sāman. [M — स्तौभिकार्चिक-ग्रहणादेव विश्लेषो भवति नान्यथा । कथमयं स्तौभिकार्चिक सन्धिरित्याह । योसौ अत्वमापादित: सस्तोभ: । The non-conjunction takes place because of

mention in the Staubhikaārcika only. Otherwise, it would not be so. If one says how is this staubhikaārcika sandhi? (the answer is that *stobha* which secures the state of becoming *a*) (Nānā - in the Vaiśvamanasasāman there is the nonconjunction in the case of jasaākalaśa ... for by P.S. 6.5.4, *sā* becomes *sa*.)

त्सप्रे द्वितीयान्ते प्र ॥ १० ॥

In the Īnidhanavātsaprasāman [Ūha Kṣu 918], in the first *stotrīyā* the second and the fourth quarters have the beginning in the low *svara* - second quarter - jānayanprājābhuva/; 4th quarter - bṛhatsōmōvāvṛdhēsuvā/

उत्तमायामाद्ये ॥ ११ ॥

In the same sāman in the last *stotrīyā* the beginning of the first and second quarter is in low *svara* - third *stotrīyā* - first quarter - *mahattatsōmōmahī*; second quarter - āpāmyadgārbhōavṛ.

शोके चाद्ययोः ॥ १२ ॥

And in the Traiśokasāman [Ūha Daśa 73] in the first and second *stotrīyās*, the first and second quarter begin with low *svara*. The first *ṛc* is the *yoni* - first stotrīyā: first quarter - viśvōhāi/; second quarter - *sājūstatākṣu* .../ second *stotrīyā* - first quarter - nēmōhāi/, second quarter *mē* saṁviprāḥ.

शौक्ते च ॥ १३ ॥

And in the Śauktasāman also [Ūha Eka 567]. In this sāman in the first and second *stotrīyās*, the first and second quarter have beginning in low *svara* - first stotrīyā - 1st quarter *sākhā*; second quarter: pūnānāya ...../; second *stotrīyā* - first quarter - sāmi; second quarter - *Sṛjatāgayā* ...../

सुषाश्रीणप्रत्नं रुणसाम्नि ॥ १४ ॥

In the Varuṇasāman [Ūha Eka 482], in the *pratihāra*, there is low *svara* in the case of *suṣāśrīṇa*, and *pratnam* first *stotrīyā* - *pratihāra* - [2] suṣāvāsōmāmādridhiḥ; third *stotrīyā* - *pratihāra* - [2] śrīṇāntōgōbhiruttāram. In [Ūha Eka 514], second *stotrīyā* - *pratihāra* - [2] *pratnām* sādhāsthāmāsadāt.

इलान्दे हीषीप्रभृत्युद्धारः ॥ १५ ॥

In the Ilāndasāman [RG Sam 70] in the third *anugāna* beginning with *bṛhatbhānośā*, there is *hīṣī parvan* [3] sū|234vāh. All the *stobhas* beginning with this *parvan* are elided - [3] *sū*|234*vāh/iha/hā*|3*uvā*|23/*jyo*|234*ūh* are elided.

अन्त्यायामनुद्धारः ॥ १६ ॥

In this *anugāna* in the last mode there is no elision of the *stobhas* beginning with *hīṣī*. [This mode begins with dāśuṣēkāvē - in this mode there is no elision of

the *stobhas* beginning with sū[3]/234vāh[5] etc. Before this *hīṣī*, the *stobha* hā[2]/31 uvā/23 is there.

तमसोऽर्के योनावाद्ययोर्मागायतोद्धातनिघातौ ॥ १७ ॥

In the sāman Dīrghatamasaḥarkaḥ beginning with *dhartā* (AG. 17.1) there is *udghāta* (i.e. high *svara*) and *nighāta* (i.e. low *svara*) in the two *māgāyatā parvans* - dāivāḥpavātōkṛtviyāḥ and dāivānāmanumādiyāḥ. In other Dīrghatamasaḥarkaḥ sāman, there is the *svara* like that of the *parvan* sārjānōatyōnasa. In the Sahodairghatamasasāman [Ūha Kṣu 870] in the *parvan* after the *āndhā parvan* in Ūha, there are many syllables having *dvitīya svara* by P.S. 10.4.8 - mādōvūjiyaḥ; sumemāghavan etc.

Prapā. X. 9 ends.

X. 10 begins —

अथोहगीतीनां प्रस्तावोद्देशः ॥ १ ॥

Hence forth, the definition or mention of *prastāva* of the *Ūha* chants. [Ajāta and M — what is its relevance? The reply is - the *bhāvas* are complete. The definition of these bhāvas in connection with the *bhakti* is stated e.g. 'stāvopāntyamdevye' (P.S. 5.1.29), 'the ṣūkte' (P.S. 5.10.1), 'tare hārādiḥ' - (P.S. 5.4.1), 'upāyadvitīyam kāṇve yonau' (PS. 5.3.48) - nidhanehīṣīstham sarvatra' (P.S. 3.1.12) etc. Hence, the knowledge of the *bhaktis* of these is to be obtained. If it is so, then the definition and mention of all the *bhaktis* should be there for the *bhāvas* are stated in connection with all the *bhaktis*. Why then the definition of *prastāva* only is stated? The sūtrakāras of Pañcavidhasūtra, Upagranthasūtra, etc after stating the definition of *pratihāra* and *nidhana*, have again treated the *pratihāra* in the pratihārasūtra, in detail. But the treatment of *prastāva* is not given in this manner. The Upagranthasūtra does not speak of *prastāva* at all. In the Pañcavidhasūtra only the definition is given but without details, as they are given in the Pratihārasūtra of the *pratihāra*. Hence to make it quite clear, being the first *bhakti* and being an important one, *prastāva* is stated in particular in P.S. Udgītha and upadrava are accomplished as the remaining ones. [M. explains 'uddeśa' in the *sūtra* as *lakṣaṇa* i.e. the definition and characteristics etc.]

स्तोभः पुरस्तादन्तर्वा प्रस्तोतुः ॥ २ ॥

The *stobha* before *prastāva* belongs to the *prastotṛ* i.e. it becomes part of *prastāva*. The *stobha* in the middle of *prastāva* is also that of *prastotṛ* — Aśvasūktasāman [Ūha Daśa 191] the first *stobha* becomes the part of *prastāva* -

aauhovā hāi. Thus it is in the case of Pūrvayauktāśva, Aiḍāyāsya, Abhinidhana-Kāṇva, Adārasṛk, Iḍānāṁsaṁkṣāraḥ etc. - Yautāśvadya [Ūha Daśa 39] — auhoho hāi/vṛṣā//. Aiḍaāyāsya [Ūha Daśa 40] — āipunā//; Abhinidhanakāṇva - [Ūha Daśa 128] — auhohohāi/āihī/vāyam//. Adārasṛk [Ūha Daśa 174] — hāupavamānā// Iḍānāṁsaṁkṣāraḥ - [Ūha Daśa 179] — āuhoihuvā∫3hoi/pavamānā∫3syā∫3jighnataḥ// The *stobha* in the middle Gauṣūkta - [Ūha Sam 281]— āsāvyāṁsūrmāu/hauhovā hāi/dāyā// Saumedha [Ūha Daśa 29] — yogeyogetavāhāustāram// Mādhuśchandasa [Ūha Daśa 44] — tvāmidā/hoi/hiyonarā∫6e//Vācassāma [Ūha Sam 259] —āsotāpā/ho/riṣiñcatā∫6e//Ātīṣādīya [Ūha Daśa 77] —somāḥpunā/ho/nāurmiṇā∫6e// Hāviṣkṛta [Ūha Daśa 195] — tvāṁsomāsidhāhāurāyūḥ// Pūrvavāsiṣṭha - [Ūha Ahī 670] — uhuvāi/śiśā∫34auhovā/jājñā/nā∫3mhārya/ tāmmṛjāntāi//.

अन्ते च ॥ ३ ॥

And the *stobha* at the end of *prastāva* becomes part of *prastāva* - Śyaita [Ūha Daśa 43] — abhipravāssurā/dhāsā∫34auhovā// Triṇidhanaāyāsya [Ūha Daśa 41] — punānassomadhāhāuhovā// Aurdhvasadmana [Ūha Daśa 23] — āyāntaindrasomāḥ/uvāhā//. Paurumadga [Ūha Daśa 54] —ābhisomāsāāyāvāḥ/auhovā/ehiyā/hāu// etc.

अविधाद्यः ॥ ४ ॥

In the mode (*vidhā*) where the chant is similar in all quarters, the *stobha* at the beginning does not become part of *prastāva* (it becomes part of *udgītha*) e.g. Ātharvaṇa — (R.G. Daśa 3) — uhuvāohā/auhovāhāu; Vārṣāhara — (R.G. Eka 73)— hoi/ vārē∫1ṇāyā∫2ḥ/ etc. Pañcanidhanavairūpa - (R.G. Daśa 7) — diśaṁviśaṁhas/natvā .... etc. [M — प्रस्तावात्परा या विधा तस्या आदौ यःस्तोभः विधांगभूतः स प्रस्तावाङ्गं न भवति । Śiv — सदृशगीतीनि पादवन्ति यानि तानि विधावंति । M — The *stobha* at the beginning of the mode following the *prastāva* at the beginning of the mode following the *prastāva*, is part of that mode (i.e. Udgītha); it does not become the part of the *prastāva*.

Śiv — The similar chants having quarter as the mode are known to have that particular mode].

Ajāta — In the *sāmans* Vārṣāhara, Ātharvaṇa etc. the *stobha* at the beginning of the mode that follows the *prastāva*, i.e. Udgītha, becomes its part.

उद्गातुस्तु काण्वर्षभपावमानजनित्राणाम् ॥ ५ ॥

In the case of *sāmans* Kāṇva [Ūha Daśa 20], Ṛṣabhapāvamāna, [Ūha Daśa

180] and Janitrādya [Ūha Sam 365], the *stobha* which by the above *sūtra* becomes the part of *prastāva* does by this *sūtra* become the part of *udgātṛ* i.e. part of udgītha. [Ūha Daśa 20] — āihihā∫2i/, [Ūha Daśa 180] — hā∫3/hā∫3i/; [Ūha Sam 365] — hūvēho∫2i. [Ajāta. In the explanation of *sūtra* 4 the following *sāmans* - Ātharvaṇa [RG. Daśa 9] — ūhuvāōhā/; Vārṣāhara [RG Eka 74] — hoi/; Aiḍasvāra [RG Sam 44] — hovavā∫23hoi/; Pañcanidhanavairūpa [RG Kṣu 188] — diśamviśamhasa; Dhurāsākamaśva (GG 193.1) — hāu∫3hō∫3/i/, are mentioned. In these *sāmans*, the stobha becomes the part of *udgītha*]

हुवादिर्वासिष्ठे ॥ ६ ॥

When the whole *stobha* is to be the part of *prastāva* by the above *sūtra* 4, one part of it becomes the part of *udgītha*. The *stobha* beginning with *huvā* becomes the part of *udgātṛ* e.g. — in Iḍāvāsiṣṭha [Ūha Ahī 637] — hūvēho∫2i/

पद्योऽनादेशे ॥ ७ ॥

Unless not instructed specifically, the *prastāva* comprises of the quarter of the *ṛc* e.g. in the similar chants in all quarters, separate quarters should be resorted to. The *sāmans* mentioned below have divisions according to the quarter and hence the quarter forms the *prastāva*—Aiḍayāma [Ūha Sam 327] — vṛṣāmāti∫23/nāmpavātā∫23i/ē∫3/vicakṣaṇa e∫3//; Aiḍamāṇḍava [Ūha Sam 371] — ādabdhassū∫2/rābhintarā∫2h/āihi∫2/āihi∫2/āihihā∫2i/; Trāsadasyava [Ūha Eka 488] — pū∫234/raḥ/jitāi/vōāndhasā∫23ḥ//; Vaiśvajyotiṣam [Ūha Sat 725] — having *yoni* beginning with *pragāyata* - prātūdravā/pārikō/śānniṣidā//; Krauñcādya [Ūha Ahī 590] — based on the *tṛca* beginning with *ayampūṣā* - āyampūṣaūho/ rāyirbhagāḥ/ Pravadbhārgava [Ūha Daśa 127] — prōayāsāit/ indurindra/syā∫2niṣkṛtām//; Udvādbhārgava [Ūha Daśa 154] — dhārtādāivā∫23ḥ/pāvatāikā∫23/ tviyōrasāḥ//; Daivodāsa - [Ūha Sam 261] — sākhā∫31/yāā∫31234/niṣī/dā∫3tā//; Vānnidhanakrauñca [Ūha Daśa 116] — sōmāḥpāvā∫31234/tāidāvā∫3ḥ//; Lauśādya [Ūha Sam 273] — prōayāsit/ indurindrā∫23/syā∫3niṣkṛtām//; Aiḍakāva (Ūha Sam 324) — ā∫5/ābhipriyā∫2/ nipāvatāi/ē∫5/cānōhitāḥ//; Yajñasārathi [Ūha Ahī 657] — prōayā∫234sit/ indūrā∫234indrā/syāniṣkṛtā∫3m/hoi//; Paryākūpāra [Ūha Daśa 203] i.e. Ākūpāra beginning with *pari* parityā∫23mharyā/tāhō∫234rāim//; Vaidhṛtavāsiṣṭha [Ūha Sat 732] — ābhipriyāṇi∫2/pa/ vatā∫2i/cānōhā∫234itāḥ//; Śaikhaṇḍina [Ūha Kṣu 906] — pratā∫3hoi/āśvi∫3ho∫234/ nīḥpavamānādhē/nāvānāvāḥ//

The *sāmans* divided on the basis of the quarter along with *stobha* - in the following *sāmans* the quarter along with the *stobha* becomes the *prastāva*.

Vāsiṣṭha [Ūha Ahī 659] — hāi/uhuvāi/śisāʃ34āūhōvā/jajñā/nāʃ3mhārya/tāmmṛjāntāi//; Yāma [GGG 557.5] —āʃ2i/īyā/prōayāsāidindurindrāʃ23/syāʃ3 niṣkṛtām//; Āṣṭādaṁṣṭra (pūrva) [Ūha Daśa 52] — indramviśvāāvīvṛdhan/āiyāhāi//; Aṅgirasāmsaṁkrośaḥ [Ūha Daśa 57] — hōi/ho/hāʃ3hōi/tisrōvācāḥ/īʃ3rāya/ tiprāvāhnīḥ// Mahāvaiśvāmitra [Ūha Daśa 98] — hāyāi/hayāʃ3/ōhāohā (all the three thrice)/ asāviso/māindrātāʃ2i//; Caturthavaidanvata [Ūha Daśa 111] — āūʃ3hōi/ ihāhāhāhāi/auʃ2hōʃ234vā/pārāisvāʃ234nō/girāʃ234iṣṭhāḥ//; Plava (Ūha Daśa 132) — hā/voʃ3hā/voʃ3hāʃ3/hā/ōʃ234vā/hāi/sākhāyāʃ234ā/nīṣīdāʃ234tā//; Nihava [Ūha Daśa 199] — āihīʃ3/āihī/ēhiyā/ōʃ234vā/hāi/parityamharyataʃ3mhārāʃ3im/hārāim/ hārā/ōʃ234vā/hāi//; Arkapuṣpa [Ūha Daśa 183] — paritōṣiñcātāsutām/huveʃ23//; Mahāsāmarāja [Ūha Daśa 188] — hāuhōvāʃ3hāi/asāvisōmōʃ3ā/ruṣoʃ3vāʃ3/ṣāharā ʃ2345iḥ//; Pārtha [Ūha Daśa 94] — ōʃ3hōʃ3hōi/pava/svāvāʃ2/jāsātāʃ234yā//.

[Ajā — पदविभाग्यानि एतेषु पाद: प्रस्ताव: । सस्तोभपदविभाग्यानि । एतेषु आद्यस्तोभसहित: पाद: प्रस्ताव: । विषमभक्तिषु अपि पद्य: प्रस्ताव: यानि अस्यां खण्डिकायाम् उच्चारितानि ।In the padavibhāgyasāmans the quarter forms prastāva. In the Sastobhapadavibhāgyasāmans, the quarter along with the first *stobha* forms prastāva. In the Viṣamabhaktisāmans also the quarter forms prastāva but not in all, excluding those mention of which is made in this khaṇḍa. Dyantāna [Ūha Eka 402] — hāʃ3/ōʃ3hāʃ3 (twice)/hāi/ādhāhiyaʃ2i/ drāgirvāʃ234ṇāḥ//; Janitra in the Triṣṭubh metre [Ūha Sam 303]— hāujanat/ sōmāḥpavā/ tēʃ3jāni/ tāmātīnām// Sampā [Ūha Sam 279] — ōʃ3hāi/ōʃ3hā/ōhā/ iyāʃ2/ōʃ3hāʃ3ē/abhitripā/ṣṭhāʃ3mvṛsa/ ṇāmvāyōdhām//; Vaiyaśvam [Ūha Daśa 529] — pūnānassōmadhārayāʃ3ē//; Vaiyaśvam [Ūha Daśa 156] — ūbhayamśṛṇavaccanā ʃ3ē//; Vātsapra [Ūha kṣu 898] — hāu hāu hāu/ō/hohovā (both thrice)/ purōjitāi/vō/ āndhasō/dhasō/dhasāḥ//; Svāratvāṣṭrīsāman [Ūha Sam 330] sāhasradhāʃ3hā/rāḥpāvātā ʃ2i//; Svāratvāṣṭrīsāma [Ūha Ahī 593] — sūtāsōmāʃ3hā/dhūmāttāmāʃ2ḥ//; Vaiśvajyotiṣa [Ūha Kṣu 916] — hāu hōvāʃ3hāi/śiśuñjajñānamharyaʃ3tāmmṛjantāʃ2345i//; Vājajit [Ūha Daśa 221] — sūryasyēvā/rāśmāyōdrā/vāyitnavāḥ/ hōvāʃ3hoi//; Kutsasyādhirathīyam [Ūha Kṣu 915] — hōʃ4vā/ ūhuvāʃ3/hōvā/prākāviyām/ūśānē/vābrūvāṇāḥ// Ariṣṭa [RG Daśa 8]— hāha/hōiyā/pāvi/trāntāi/vitatāʃ3mbrā/hmaṇāspāʃ234tāi//; Svāśiramarkaḥ [RG Daśa 22] — ayāmāyām/pāvasvadāʃ2i/vāāyūʃ234ṣāk//; Agnerarkaḥ [RG Daśa

21]—yāstemadova ʃ3rāiṇāʃ1yāʃ2ḥ//; Dīrghatamasorkaḥ [RG Daśa 27] —suṣā/ vāsomāma/dribhāirdribhāiḥ/ dribhāiḥ (all the four, twice).

[RG Daśa 28 — āsāvāisomoaruṣovṛṣā/hārāirhārā iḥ/hārāiḥ//; Bharga [RG Daśa 25] —yātparitoṣi/catāʃ2suʃ234tām/somoyau/tamāʃ2mhāʃ234viḥ//; Apatya [RG Saṁ 33] — hāuhāu hāu/arṣāsomadyumāʃ23ttamāʃ34ḥ//; [AG. 152.1] — bhrājā/ (twice) bhrājāʃ31u/ vāʃ2/ āgnā āyūṃṣitavase//; Vikarṇa (AG 154.1) — hāhāu/ (thrice) iḍā (thrice)/ has / (thrice) ṛtāmme (thrice)/ vibhrād bṛhatpibatusomiyāʃ2mmābhūʃ2/āyurddadhadyajña-patāvavāʃ2ihṛtāʃ2m//Bhāsa [AG 155.1] — hāu hāu hāu/o hā/(3)/o hāi/ ihāu ho/ (3) / ihiyo/(3)/hum/ (3)/ho/(3)/ham(3)iḍā/(3)/ṛtāmme/(3)/ has/(3) prākṣāsyavṛṣnoaruṣa-syānūmā ʃ23hāḥ// Agnervratam [AG 148] — hāu hāu hāu/ bhrājāovā (3)/ āgnirm ūrddhādi ʃ3vāhkāʃ1hūʃ2t//Vārkajambhādya [RG Sam 65] — hāvabhisomāsa āyāvāḥ//Vārkajambhottara [RG Sam 66] — pāritosiñcatāsūtām/ sūtām (2)//Pañcanidhanavāmadevya (AG 53.1) —hovāʃ3hāʃ3/āʃ2i/hiyāʃ2345/ hāu hāu hāu/ ehiyāhāu (2)// ehiyāʃ34/ āū hovā/ ihaprajāmiharayamrarā ṇohās/hovā ʃ3hāʃ3/āʃ2ihiyāʃ2345/hāu hāu hāu/ehiyā hāu/ (3)/ kayonaścāi/ trā āʃ2bhuʃ234vāt// Marutāmsaṁstobhaḥ (AG 18.2) — hāu hāu hāu / sāntvānonavuḥ/(3)/ānonovuḥ/ (3)/marutaḥ/(3)/ viśvasmāt/(3)/ pravaindrāyabṛhātāi / hātāi / (2) // Udbhid (RG Eka 85) — hovāi / (2) / hovāʃ3hāi/pavate hāʃ3ryāʃ3toharīḥ// Balabhid (AG 59.1) — hovāi/ (2)/ hovāʃ3hāi/upatvājāʃ3māʃ3yogirāḥ// Saptaho [RG Eka 91] — āyāmvāyāu/ tvāmiddhāi/hāvāmahāi (3) // Ubhayatāḥstobhagautaman [Ūha Daśa 55] — hāvabhisomāsaāyavohau // Sauparṇa [RG Eka 33.1] — ābhāhimahe/ (thrice), carṣaṇīdhṛtam maghavānaʃ3nūkthāʃ1yāʃ2m// Utsarpa (AG 33.3) — hāu hau hāuvā/carṣaṇīdhṛtam māghavānāmukthyam// Aśvinorvratam [RG Prā 139] — pūnānassomadhārayāohāu// (RG Prā 140) — purojitūvoandhasāhohāu // Apāmvratam [AG 109.2] — hāu hāu hāu / āirayān / (thrice) / sāmairāyan (thrice)/sāmasvāran/(thrice)/ sāmanyāyantyupayantiyā ʃ23nyāh// [Similarly (109.1) also]; Gavāmvratam - (AG 104.1) — hāu hāu hāu/gāvo hāu (thrice) / vṛṣabhapatnīrhāu/ (thrice)/ viśvarūpāhāu/ (thrice)/ asmāsuramadhvam hāu/ (thrice) / temanvata prathamannāmagoʃ2nām//.

The *sāmans* other than these are divided according to *stobha* Cf. 10.11.13 — Viṣamabhaktisāmans are *āmahīyava* etc. In them also the *prastāva* comprises of the quarter of the *ṛc*. In the *Khaṇḍa* where *viṣamabhakti sāmans* are stated, leaving

them, in all other *sāmans* the *prastāva* comprises of the quarter of the *ṛc* e.g. Āmahīyava [Ūha Daśa 1] — om/uccātāʃ3ijātamāndhasāḥ// Raurava [Ūha Daśa 2] — pūnānassomā ʃ3dhārāʃ234yā// Yaudhājaya [Ūha Daśa 3] — pūnāʃ31/ nāʃ3ssō/mā/dhārāʃ234yā// Vāmadevya [Ūha Daśa 5] — kāʃ5yā/ naścāʃ3itrāʃ3ābhuvāt// Naudhasa [Ūha Daśa 6] — tāʃ234m/vodāsmāmṛti/ ṣāhām// Kāleya (Ūha Daśa 7) — tārobhāʃ3irvovidādvasūm// Saṁhita [Ūha Daśa 8] —svādiṣṭhāyāma/dāʃ2iṣṭhayā// Sapha [Ūha Daśa 9] — pāvāsvāʃ3mādhū/ māttāʃ234 māh// Pauṣkala [Ūha Daśa 10] — indra māʃ3cchāsū/tāiʃ234māi// Śyāvāśva [Ūha Daśa 11] — purāʃ31/jiʃ3ti/vōā/dhāʃ3sāh/ ehiyā//. Āndhīgava [Ūha Daśa 12] — purojitīvoʃ1ndhāsāḥ/ etc.

When there is the repetition of the part of the quarter, how about it? e.g. Marāya [Ūha Kṣu 872] — hāuhāuhāu/pāibā/somām/indramāndatutvā/tvā/ tvā// Vātsapra [Ūha kṣu 898] — hāu hāu hāu/ ō / hohovā (both twice) / purojitāi / vō / āndhasō / dhasō / dhasaḥ// Śaikhaṇḍina [Ūha Kṣu 906] — prātāʃ3hōi/āsviʃ3hoʃ234/ nīhpāvamānādhē/ nāvānāvāḥ// Dīrghatamasorkaḥ [RG Daśa 27] — suṣā/vāsomāma/ dribhā iḥ/dribhāiḥ (all the four twice) etc.

In these, the *prastāva* comprises of the quarter of the *ṛc* along with the repetition. The whole quarter is repeated by PS 10.11.4. So, by the rule of what remains when a part of the quarter is repeated, the *prastāva* forms of the quarter with repetition.

द्व्यक्षरो वा संकृतिदार्ढच्युतयोः ॥ ८ ॥

In the Saṁkṛti (RG Daśa 24) and Dārdhacyuta *sāman* [Ūha Ahī 626], the *prastāva* is of two syllables or of a quarter — [RG Daśa 24] — epari // The *stobhas* hā ō vā etc. belong to *udgātṛ* and not to *prastāva*. [Ūha Ahī 626]—indrā/ihā//.

चतुरक्षरो वा सुरूपाजिगैडसाकमश्वानाम् ॥ ९ ॥

In the *sāmans* Surūpādya [Ūha Daśa 157], Ājiga [Ūha Daśa 209] and Aiḍasākamaśva (Dhurāsākamaśva) [Ūha Daśa 145], the *prastāva* is of four syllables or the whole quarter. [Ūha Daśa 157] — pavasvādāʃ2i/iyāʃ2iyā// (pavasvade); (Ūha Daśa 209) — uccāteja/ tamāndhāsāḥ// [Ūha Daśa 145] — ādhvaryoāʃ3/hāuʃ3hō ʃ31// Alternatively the *prastāva* is of quarter [Ūha Daśa 157] — pāvasvādāʃ2i/iyāʃ2iyā/ vā āyuṣāʃ2k// [Ūha Daśa 209] — uccātejā/ tamāndhāṣāḥ// [Ūha Daśa 145] — adhvaryoāʃ3/hauʃ3hoʃ31dribhiḥ sutāʃ3m/ hāuʃ3hāuʃ31//

सदेवतो वा राजनशाक्वरर्षभयोः ॥ १० ॥

In the Rājana [RG Sam 67] and Ṛsabhaśākvara [RG Daśa 15] sāmans, the *prastāva* is of the quarter or of the quarter with the name of the deity.

Rājana — (AG 123.1) — him/ (thrice), ho/ (thrice) ham/ (thrice) ō hā (thrice) aū hō i/ (thrice). After these *stobhas*, the quarter of [RG Sam 67] is - tādidāsā/bhuva/neṣu jyeṣṭhām/(all the three thrice)— this is without deity; with deity — [Nānā & Śiv — vāyobṛhat / (thrice)] vibrāṣṭāyevidharmāṇe/ (thrice) / / According to (RG Sam 67) — vāgidāsūvobṛhadbhā∫2345ḥ//

[RG Daśa 15] —ōm∫31m/pavāesvavāejasāetayāā/śaṁyoḥ (twice)// [Śaṁyoḥ is the name of the deity.] M. अन्ये त्वधीयते । सदेवतो वा देवतां विहाय वा । — others in their study understand either with deity or giving up deity.

द्विपात्संजयनानदगौशृङ्गरात्रिदैवोदासानाम् ॥ ११ ॥

In the *sāmans* Sañjaya [ūha Daśa 96], Nānada [Ūha Eka 375], Gauśṛṅga [Ūha kṣu 919] and Rātridaivodāsa [Ūha Daśa 22] (Ihavaddaivodāsa), the *prastāva* is formed by two *quarters* of the *ṛc* — (Ūha Daśa 96) — āteagnaidhī/mā∫3hāi/ dyūmantā ∫3ndevāājarām// [Ūha Eka 375] — pratyasmaipipī/ṣatā∫3i/vā∫234i/ śvānividuṣe/ bhārā// [Ūha kṣu 919] — ājāgṛvirviprāḥ/ṛtā∫3m/mā∫234/ tināmsomaḥ/pūnā//; [Ūha Daśa 22] — āyāmtāindrasō ∫4māḥ/nā∫234i/ pūtoādhibārhiṣī//.

कावश्रौतकक्षार्षभत्र्यन्तायास्यैडौक्ष्णोरन्ध्रैडसौपर्णमौक्षमार्गीयवजराबोधीय यद्वाहिष्ठीयोत्सेधवाम्रस्वारसामराजपौरुमीढपूर्ववारवन्तीयवार्त्रतुरयण्ववैरूपह्रस्वा बृहदोपशामहादिवाकीर्त्यानां वान्तः ॥ १२ ॥

The *prastāva* of the *sāmans* Kāva [Ūha Daśa 13], Śrautakakṣa [ūha Daśa 21], Ārṣabha (Ūha Daśa 25), Tryantāyasya (Ūha Daśa 41), Aiḍa-aukṣṇorandhra (Ūha Daśa 103), Aiḍasauparṇa (Ūha Eka 122), Dakṣaṇidhanamaukṣa (Ūha Daśa 130), Mārgīyava (Ūha Daśa 142), jarābodhīya (Ūha Daśa 136), Yadvāhiṣṭhīya (Ūha Daśa 200), Utsedha (Ūha Daśa 211), Vāmra (Ūha Daśa 87), Svārasāmarāja (Ūha Sam 263), Paurumiḍha (Ūha Sam 354), Pūrvavāravantīya (Ūha kṣu 904) Vārtratura (Ūha Kṣu 910), Yaṇva (RG Daśa 11), Pañcanidhanavairūpa [RG Daśa 7], Hrasvābṛhadopaśāvairūpa (RG kṣu 163) and Mahādivākīrtya (AG 156.1) ends in *vā*. (Ūha Daśa 13) — ābhyovā//; (Ūha Daśa 21) — indrāyāmādvanesutām/ indrāyamovā//; (Ūha Daśa 25) — ābhitvāvṛṣabhāsute/ sūtamsṛjovā//; (Ūha Daśa 41) — pūnānassomadhāhāuhovā//; (Ūha Daśa 103) — mṛjyamānāssuhastyā/samudrevovā//; (Ūha Eka 122) — vṛṣāpavovā//; (Ūha

Daśa 130) — yastemadovareṇiyaḥ/auhovā// (Ūha Daśa 142) — ādhauhovā//; (Ūha Daśa 136) yesomāsovā// (Ūha Daśa 200) — parityamharyatamharim/ parityamhovā//; (Ūha Daśa 211) — punānassomadhārāyā/paḥ/vāsāʃ34auhovā//; (Ūha Daśa 87) — somauṣvāṇasso/ hāʃ3hāʃ3i/tṛʃ234/bhistṛbhovā//, (Ūha Sam 263) — pāvauhovā//; (Ūha Sam 354) — pāvamā/nābhāʃ34auhovā//; (Ūha Kṣu 904) — āśvā/āuhoʃ234vā/ nātvā/āuhoʃ234vā//; (Ūha kṣu 910) — āyāpavovā//; (RG Daśa 11) — arṣāsomadyumattamāḥ/eʃ2/abhidroṇāni/ roruvovā// (RG Daśa 7) — yadyāva indrateśatam/e/śatambhūmirutā/syovā//; (RG Kṣu 163) — yadyāvaindrateśatame/e/ śatambhūmirutā/syovā//; (RG kṣu 164) — yadindrā yāvatāstuvām/e/etāvadaham/ īśiyovā//; (AG 156.1) — hāu hāu hāu/āyuḥ/ (thrice) / jyotiḥ / (twice) / jyotāʃ34/āu ho vā//.

कृष्टाद्वृष्णि ॥ १३ ॥

In the *sāman* Vṛṣan (RG Prā 137) the syllable *vā* after the *karṣaṇa* is at the end of the *prastāva* — ābhāovā/pravāovā/surāovā/dhāʃ3/o/sāʃ3/oi/indrāʃ3/oʃ234vā//

द्विर्वा वारवन्तीये ॥ १४ ॥

In the Pūrvavāravantīyasāman [Ūha Kṣu 904] the *prastāva* ends with the syllable *vā* employed twice or once - āśvā/āuhoʃ234vā/nātvā/āuhoʃ234vā// Here *vā* syllable is used twice in the *prastāva* or alternatively the *prastāva* ends with the first *vā* syllable - āsvā/āuhoʃ234vā//.

आत्मनि च महादिवाकीर्त्ये ॥ १५ ॥

In the Mahādivākīrtyasāman too (AG 156.7) i.e. seventh *anugāna* named Ātman the *prastāva* ends in *vā* - āuhauhovāhoi/ (twice) / āu hauhovāhāʃ31u/ vāʃ23// (See Arṣeyabrāhmaṇa and Lāṭyāśrau).

यान्तो दाशस्यत्यभासशाम्मदगायत्र्यासितानाम् ॥ १६ ॥

The *sāmans* Dāśaspatya [Ūha Daśa 95], Bhāsa (Ūha Daśa 158), Śāmmada [Ūha Daśa 192] and Āsita, based on the Gāyatrī metre (Ūha Daśa 565) have the *prastāva* ending with the syllable *yā* — (Ūha Daśa 95) — induraūhovāhāiyā//; (Ūha Daśa 158) — pāva/svāʃ3dāi/vāḥ/īyā//; (Ūha Daśa 192) — tuvāmsomāsiai/hiaihiʃ234yā//; (Ūha Ahī 565) — yastemādovare/iyāʃ343iʃ34yā//

जारान्तो वीङ्कवसिष्ठप्रियपज्राणाम् ॥ १७ ॥

The *sāmans* Vīṅka (Ūha Daśa 139), Vasiṣṭhapriya [Ūha Daśa 81] and Pajra [Ūha Sam 235], have the *prastāva* ending in the *jārā parvan* (jārā) — (Ūha Daśa

139) — yādindrācitramai/hānā∫3/āstī//; (Ūha Daśa 81) — īmāmī∫23/ drāsūtāmpība/ jyēṣṭhām//; (Ūha Sam 235) — prāsō∫4mā/dā∫4ivāvī/tāyā∫3i/ sāindhūḥ//.

वारान्तो वैश्वामित्रे ॥ १८ ॥

In the Vaiśvāmitrasāman [Ūha Sat 727] the *prastāva* ends in *vārā parvan* (vārāvā∫234ntām/) — prāsūnvānāyaandhāsāḥ/mārtōnā∫234vā//.

हाउकारान्तः सन्तनिजमदग्न्यभीवर्तकार्तयशाकारान्तत्वाष्ट्रीसाम्राम् ॥ १९ ॥

In the *sāmans* Santani [Ūha Daśa 90], Jamadagnerabhīvartaḥ (Ūha Sat 715), Kārtayaśa [Ūha Daśa 134] and Ānidhanatvāṣṭrīsāman [Ūha Sat 792], the *prastāva* ends in *hāu*- (Ūha Daśa 90) — āsāhāu//; (Ūha Sat 715) — pibāsutasyarasinōmatsvā hāu//; (Ūha Daśa 134) — pūrōhāhāu//; (Ūha Sat 792) — pūrōjitīvōandhasāḥ/ sūtāhāū//.

जाराग्निन्दूतोपक्रमाणां ते एवाविभाग्यानाम् ॥ २० ॥

The *prastava* which begins with *jārā parvan* or āgnimdūtā is there in the *sāmans* which are not *vibhāgya*. The two *parvans* only comprise the *prastāva*. The *sāman* which begins with *jārā parvan* has that as the *prastāva*. Those which begin with *asgnimdūtā*, have that *parvan* as the *prastāva*. e.g. — Beginning with *jārā parvan*-Auśana (Ūha Daśa 4) based on the triṣṭubh metre-prātū// Ādyavaidanvata [Ūha Daśa 110] — pāri//; Dīrgha [Ūha Daśa 112] — sāsū//; Gūrda (Ūha Daśa 119) — ōgnāi// Gāyatra parśva (Ūha Daśa 148) — ābhi//; Śākvaravarṇa [Ūha Eka 385] — ūccā//; Raivata (RG Daśa 17) — hāvindrā//; Nityavatsā [RG Eka 82]— ēāyā//; Rāyovājīya [RG Daśa 14] — ēsvadōḥ//; Śyena (Araṇyegeya) RG Daśa 19 — ūbhāi// etc. Beginning with *āgnimdūtā parvan* —

Sujñāna (Ūha Daśa 47) — īndramacchā//; Triṇidhantvāṣṭrīsāman (Ūha Daśa 64) — sūtāsōmā// Mānavādya — [Ūha Sam 355] — māndrayā yā// Agnestriṇidhana (Ūha Daśa 88) — sōmauṣvā//; Iṣovṛdhīya (Ūha Daśa 99) — īndrāyēndāu//; Vājadāvarya (Ūha Daśa 101) — īndrāyēndāu/; Aukṣṇorandhra (pūrva) [Ūha Daśa102] — mṛjyamānāḥ//; Adārasṛk (Ūha Daśa 174) — hāupavamānā// Tvaṣṭrīsāman (Ūha Ahī 633) — pāvasvadā//; [Yoni - (GGG 175.1) beginning with īnkhayantīḥ] — Vāśa (Ūha Ahī 652) — kāimvēdā//; Gatanidhana bābhrava (Ūha Daśa 178) — pāvamānā//; Kāśīta (Ūha Sam 238)— pāvatēha// Bhāradvāja (Ūha Sam 357) — ābhisōma//; Acchidra (Ūha Daśa 152) — ābhisōmā//; Raiṣṭham (Ūha Daśa 167) — ābhīnōvā//; Bṛhadbhāradvāja [Ūha Ahī 602] — pāripriyā//; Vārśa (Ūha Ahī 640) — prāṇāśisūḥ//; Pūrvavaiṣṇava (Vaiṣṇavādya) (Ūha Sat 778) — sōmauṣvā// Aupagava (Ūha Eka 395) —

indramacchā//Vārṣāharādya (RG Eka 73) — hāvarṣāsomā//; Prathamasvara [RG Sam 45] —epratiyasmāi// (RG Sam 46 — esutāsomā// Devasthāna (RG Daśa 23) — hāuparītoṣāi// Ātharvaṇa (RG Daśa 9) — ūhuvāohā//; Atīṣaṅga (RG kṣu 171) — eyadindracāi//; Antarikṣa (RG Daśa 6) — hāvabhisomā//; Bārhadgira (RG Daśa 12) — indromadā//, Añjovairūpa (RG Sam 31) — ābhisomā//; Vyāhṛtisamans (RG Ahī 100) — bhūḥ//; bhūvāḥ//, sūvāḥ//, sātyām//, pūruṣāḥ// etc. (Ajāta — This attribute is only in the case of *sāmans* which are not *vibhāgya*. But in the case of *vibhāgya sāmans*, the *prastāva* comprises of the quarter of the *ṛc* which is similar to *agnimdūtā parvan* and *jārā parvan* as in the case of — Marāya (Ūha Ahī 672) — hāu hāu hāu/pāibā/ etc. Śārṅga (Ūha Ahī 672) — hāu dhārtā/dāʃ234i/ .... etc. Dirghatamasorkaḥ [RG Daśa 2] suṣā/ vāsomāma/ etc. Bharga (RG Daśa 25) — yāt/paritoṣi/ etc. Mahāvaiśvāmitra (Ūha Daśa 98) — hayāi/hayāʃ3/ etc.]

X. 10 ends.

X. 11 begins —

योक्ताश्वैडयास्यत्रैशोकक्रोशश्नौष्टोद्वंशपुत्रदैर्घतमससिमानां
निषेधवैराजानां द्व्यक्षरः ॥ १ ॥

The *sāmans* Purvayauktāśva (Ūha Daśa 39), Yauktāśvottara [Ūha Sam 244], Aiḍaāyāsya (Ūha Daśa 40), Traiśoka (Ūha Daśa 73), Krośa [Ūha Daśa 92], Snauṣṭha (Ūha Daśa 118), Udvaṃṣaputra (Ūha Daśa 120), Sahodairghatamasa (Ūha Kṣu 870), Simānāmniṣedhaḥ (Ūha Kṣu 929) and Mahāvairāja (RG Daśa 10) have *prastāva* of two syllables — (Ūha Daśa 39) — āūhohāi/vṛṣā//; (Ūha Sam 244) — vṛṣāaūhohohāi//; (Ūha Daśa 40) — āipūnā//; (Ūha Daśa 73) — viśvohāi//; (Ūha Daśa 92) — prāṇā//; (Ūha Daśa 118) — (Ūhagāna-Snauṣṭha)— aūhohāi/ayohāi/; (Ūha Daśa 120) — prāvāḥ//; (Ūha Kṣu 870) — hāupibā//; (Ūha Kṣu 929) — āso/vāhāi//; (RG Daśa 10)— hoiyā hoiyā hoiyāʃ343 -pibā//.

अभ्यस्तो द्व्यक्षर आनूपैटतसौहविषवैष्णवोत्तरपयोन्तस्वराणाम् ॥ २ ॥

The *sāmans* Ānūpa (Vādhyraśra) (Ūha Daśa 86), Aiṭata (Ūha Daśa 144), Sauhaviṣa (Ūha Daśa 220), Vaiṣṇavottara [Ūha Sat 779], Payonidhana (the final *svara* of the *svara sāmans* [RG Sam 39] have *prastāva* of two syllables repeated — (Ūha Daśa 86) — somāssomāḥ// (Ūha Daśa 144) — ādhvā/āādhvā// (Ūha Daśa 220) — (Vāṅnidhana) — pā/paryepārī// (Ūha Sat 779) — somāḥ/somāḥ//; (RG Sam 39) — (*caturtha svara*) — yājjāyājjā//

अग्निंदूताभ्यस्ता मध्यमक्रौञ्चस्य ॥ ३ ॥

In the Madhyamakrauñcasāman [Ūha Prā 820], the *prastāva* is formed with *agnimdūtā* parvan repeated (Dvitīyakrauñca) [Ūha Prā 820] — sākhāyōdāi // (twice)

पादोऽभ्यस्तो वषडन्ताभ्यस्ताकूपारराजनपयसाम् ॥ ४ ॥

The *sāmans* Vaṣatkāraṇidhana [Ūha Eka 394] Dvyabhyastākūpāra [Ūha Ahī 675], Rājana (RG Sam 67) and Payas (RG Ahī 120) — have the *prastāva* of quarter which is repeated — (Ūha Eka 394) — based on the beginning with *punānaḥ* — [Ūha Eka 394] — punānassōmadhārayā/punānā/3ssōmādhārayā// Ūha prā 844 — vidhūndadrāṇāmsamāne/ bahūnā/3mmānebāhūnām// This *sāman* is based on the metre other than its own. Hence, a part consisting of five syllables is repeated. (RG Sam 67) — tādidāsā/bhuva/ neṣujjēṣṭhān/ (all the three thrice). (RG Sam 120) — pārisuvānōgā/3iriṣṭhāḥ/parisuvā/ nōgiriṣṭhaḥ/ pārisuvānōgā/3iriṣṭhaḥ/

द्वादशाक्षराणि च रैवतर्षभे ॥ ५ ॥

And in the Raivata-ṛṣabhasāman [RG Daśa 18] the quarter is repeated along with twelve syllables - (RG Daśa 18)— surūpakṛtnumūtaye (thrice)/ sudughāmivagōduhe/ jūhumāsāi// Here the *prastāva* forms by the repetitionof the quarter and 12 syllables (See drā śrau (18.2.24) — Ṣaitriṁśadakṣararṣabhasya raivatasya.)

त्र्यक्षरो बृहत्के ॥ ६ ॥

In the Bṛhatkasāman [Ūha Daśa 76], the *prastāva* is formed by three syllables - tuvāmhī.

सोमसामगायत्रीक्रौञ्चवैरूपौदलगायत्र्यौशनसैन्धुक्षितमैधातिथरोहित-
कूलीयेहवदैध्मवाहेन्द्रस्ययशःकण्वबृहत्त्रैष्टुभश्यावाश्वशौक्तवार्षाहरवाज-
भृत्कार्णश्रवसानां चत्वारि ॥ ७ ॥

The *prastāva* is formed by four syllables of the *ṛc* in the case of Soma sāman [Ūha Daśa 32], Krauñcasāman based on the Gāyatrī metre, (Ūha Daśa 100), Vairūpa (Ūha Daśa 140), Audala (Ūha Daśa 168), Auśana based on Gāyatrī metre (Ūha Daśa 171), Saindhukṣita (Ūha Daśa 177), Maidhātitha (Ūha Daśa 215), Rohitakūlīya (Ūha Daśa 217), Ihavadaidhmavāha [Ūha Sam 292], Indrasyayaśaḥ (Ūha Sat 713), Kaṇvabṛhat (Ūha kṣu 866), Śyāvāśva based on the *triṣṭubh* metre, (Ūha Kṣu 905), Śaukta (Ūha Daśa 62 & Ūha Ahī 567), Vārṣāhara (Rg Eka 73), (RG Eka 74), Vājabhṛt (GGG 108.1) and Kārṇaśravasa (Ūha Daśa 113) —

(Ūha Daśa 32) — sutāindrā//, (Ūha Daśa 100) — indrāyēndāu//, (Ūha Daśa 140) — ādhvāryoʃ234ā//, (Ūha Daśa 168)_ — ābhīnōvā//; (Ūha Daśa 171)— prēṣṭhāṃvāḥ - here, in the first *stotrīyā* the *prastāva* is formed by three syllables, elsewhere by four syllables — e.g. second *stotrīyā* - kavimivā// third *stotrīyā*-tuvāmyavāi/ etc. (Ūha Daśa 177) —pavamānō/hāi//; (Ūha Daśa 215)— mācidanyadōhāi // (mācidanyat); (Ūha Daśa 217) — indrāmacchā//; (Ūha Sam 292) — pārisuvāihā// (Ūha Sat 713) —first *stotrīyā*- tvamindrā (tuvamindra) (Ūha Kṣu 866) — āūhōtuvāmiddhaʃ3ē// (Ūha kṣu 905) — sōmāḥpavā//; (Ūha Daśa 62 & Ūha Ahī 567) — sakhā/yāāoʃ234vā//; (RG Eka 73)—hāvarṣāsōmā// (RG Eka 74) — yāstēmadōhōhāi//; (GGG 108.1) — prāsoʃ3hāi/āgnēʃ3hāi// (it is used in another *śākhā*) (Ūha Daśa 113) — tāʃ234ṁvāḥ/sāʃ234khā// [M — वारवन्तीय - (Ūha Daśa 108) — रेवतीर्ना औहोहाइ ॥ - Vāravantīya - rēvatīrnā āuhōhāi.]

द्वे वान्त्ययोः ॥ ८ ॥

In the final two *sāmans* of this group namely, Vājabhṛt (GGG 108.1) and Kārṇaśravasa (Ūha Daśa 113), the *prastāva* is alternatively formed with 2 syllables - (GGG 108.1) — prā sō hāi//; (Ūha Daśa 113) — tāʃ234ṁvāḥ//

षट्शङ्कुबार्हतवाजजित्स्वाररोहितकूलीयासितयौक्तस्रुचानाम् ॥ ९ ॥

The *sāmans* Śaṅku (Ūha Daśa 46), Vājajit based on Bṛhatī metre (Ūha Daśa 104), Svārarohitakūlīya (Ūha Daśa 123), Āsita (Ūha Daśa 201), and Yauktasruca (Ūha Eka 446), have the *prastāva* of six syllables - (Ūha Daśa 46) — pavāsvamā/ eʃ2/dhumā//; (Ūha Daśa 104) — mṛjyamānāssuhā//; (Ūha Daśa 123) — vṛṣāpavāsvādhā//; (Ūha Daśa 201) — parityāmhāryatām//; (Ūha Eka 446) — indrāmiddēvātā//.

अष्टावौरुक्षयजागतसोमसाम्नोः ॥ १० ॥

In the *sāmans* Aurukṣaya (Ūha Sat 759) and Jāgata-Somasāman (Vaikhanam somasāman) [Ūha Eka 520] — the *prastāva* is of eight syllables. [Ūha Sat 759] — prāsunvānāyāandhāsāḥ// [Ūha Eka 520] — pūrōjāʃ3itivā āndhasāḥ//

एकादशोत्तरे जनित्रे ॥ ११ ॥

In the Janitrottarasāman [Ūha Ahī 542] the *prastāva* is of eleven syllables — tāṁvōdasmāmṛti/ṣahāʃ3mvāsōrmā//[M — this sūtra is not given.].

द्वादश हरिश्रीयन्ते ॥ १२ ॥

In the Hariśrīṇidhana sāman [ūha Daśa 176], the *prastāva* is of twelve syllables - pavamānasyajighnatāḥ/pavāmānā//

स्तोभ उपायान्तः पदनिधनेषु ॥ १३ ॥

In the *sāmans* which have got the *nidhana* formed by the quarter of the *ṛc* have

their *prastāva* with *stobha* ending in *vā*. e.g. Aṅgirasāmgoṣṭhaḥ [Ūha Daśa 106] — hāuhāuhāuvā/mṛjyamānāssuhastyā/ihā/upāʃ2345// The *nidhana* is formed of the quarter - gōbhirāñjānōarṣāsi/. Pratoda (Ūha Ahī 643) — hāuhāuhāuvā/ śrīṇāntōgōbhiruttaram/ upāʃ2345//; Saumitra (Ūha Daśa 97) — āuhāu hoi/ āuʃ3hōʃ3i/ōʃ32345vāʃ656/indrā ʃ2yasāmagāyatāʃ2345// Dharman [ūha Daśa 169] — āuhoʃ3vā (twice) / āuhōʃ2vāʃ234 āuhoʃ6vā/pāvasvāsōmamahānt-samudrāʃ1ḥ//; Bhrāja (AG 152.1) — bhrājā/ (twice) / bhrājāʃ31u/vāʃ2/ āgnāāymṣipavasē//; Mahādivākīrta (AG. 156.7) — āuhāuhōvā hoi/ (twice) /āu hāu hō vāhāʃ31u/vāʃ23/ etc./ Saṁsarpa [AG 33.3] — hāu hāu hāu vā/ carṣaṇidhṛtammāghavānāmukthyam//; Yaśaḥ (AG 61.1)— hāu hāu hāu/ yaśōhāu/(thrice)/ varcōhāu/ (thrice) āsminsthihāi (twice)/ āsminsthihāʃ31u/ vāʃ2/tāvēdindrāvamāmvasu//; Śreyas (AG 80.2) — hōiyā (thrice) / iyoiyā (thrice)/ āuhoʃ2/iyā/ (both twice)/ āuhōiyāʃ34/āuhovā//. Aśvavrata (RG. Ahī 99) — hāu/ hoi/hvāu/ hoi/ hyāu/ hoi/ hāu/ hoʃ2/ vāʃ234āuhōvā/ ēʃ3/ suvarjyōtiʃ2345ḥ/ hāu/ hoi/hvāu/ hoi/ hyāu/ hoi/ hāu/ hoʃ2/ vāʃ234 āuhōvā/ etc. Ekavṛṣa (AG 41.1) — hā hūm/ (thrice) / yōvā/ (thrice) / etc. Gavāmvrata (AG 105.1) — hāu hāu hāuvā/ etc. Ilānda (AG 124.1) — hāu, hāu hāuva/ āgnirāsmiñjānmanājātavēdāḥ/ iḍā/suvaḥ/iḍā//; Padastobha (AG. 32.2) — hāu hāu hāu/ haûvāāʃ234vā/ē/ āuhāu hovāhāu/vā/ etc. [Śiv उपायान्तः = उपद्रवान्तः — end of upāya means end of upadrava. Nānā वाशब्दान्तः ending in the syllable *vā*.]

निधनं च तदङ्गं स्यात् ॥ १४ ॥

After that *prastāva*, the *padanidhana* which follows becomes the part of *prastāva*. By this rule, the starting of *udgītha* with *o* is not there and the placing *kuśā* is at the end of the *padanidhana*. Because it is *antarṇidhana* it is chanted by all. (Ajā— when the *nidhana* is to be employed by all what is the purpose of stating it as the part of *prastāva*? We say, the purpose is the procedure of *kuśā*. When it is part the placing of *kuśā* is at the end of the *nidhana*. This is the purpose of calling it as part. Others say, it is not according to the opinionof the author of PS. Even the *nidhana* in the case of *sāmans* which are *stobha vibhāgya*, is to be employed by the *prastotṛ*. By this statement the *nidhana* becomes part of *prastāva*. e.g. Bhadrasāman (AG 80.1)........ āuhōvā// imānukambhuvanāsiṣadhēmāʃ3/ is the quarter.

द्विरेकवृषे ॥ १५ ॥

In the Ekavṛṣasāman (AG 41.1) the *prastāva* has the *stobha* ending with the

syllable *vā* employed twice because there is the state of *nidhana* in the case of quarters and deity - hā hūm/(thrice)/yōvā/(thrice)/yōvāhāi/(thrice)/ yaekāidvidāyate ekāṁsamairāyadvṛdhe// (Nānā - hāhūm (thrice)/ yō vā hāi / (twice)/ yōvā∫3hāu/vā∫3/. These *stobhas* should be spoken by the *prastotṛ*. Then all the three together would chant the *nidhana* - ābhiprāvaḥsūrādhasām. Again *prastotṛ* would chant - hāhūm/ (thrice) / yōvā (thrice) / yō vā hāi (twice) / yōvā∫3hāu/vā∫3/ — here the *prastāva* has ending in *vā* syllable twice; then all the three together should chant the quarter twice; then all the three together should chant the quarter indicative of deity, namely - ekāṁsamairāyadvṛdhe//

त्रिर्वा पदस्तोभेषु ॥ १६ ॥

In the *padastobhas* the *prastāva* has *stobha* ending in *vā* thrice or once. First *padastobha* Asteḍa padastobha (AG 32.1) hā ha/ hāuvāō∫234vā/ (both thrice)/ e/ auhāuhovāhāu/vā/. All this should be chanted by the *prastotṛ* then the *nidhana* iḍā/ should be chanted by all the three. Then again the *prastotṛ* should chant hāha/hāuvāō∫234vā/ (both thrice)/ e/ auhāū hovā hāu/vā/ Then the *nidhana* pāvasvāvājasātaye - should be chanted by all the three. Then again the *prastotṛ* should chant hā ha/hāuvāō∫234vā/ (both thrice)/e/ aū hāu hovā hāu/vā/. Thus the *prastotṛ* has the *stobha* ending in *vā* thrice. *Dvitīya padastobha* (Ṣaḍiḍa padastobha) AG 32.2 — hāu hāu hāu/ hāuvāō∫234vā/e/ aū hāu hovā hāu / vā/ All this should be chanted by the *prastotṛ*, then the *nidhana* - pāvitran tevitā (RG Ahi 109) should be chanted by all. Then again the *prastotṛ* should chant hāu hāu hāu/hāuvā ō∫234vā/e/aū hāu hovā hāu/vā/. Then the *nidhana iḍā*/ should be chanted by all the three. Then again the *prastotṛ* should chant hāu hāu hāu/ hāuvāō∫234vā/e/ aū hāu hovā hāu/vā/ Thus, the *prastotṛ* ends with *vā* employed thrice. The third *padastobha*- (Caturiḍapadastobha) (AG. 32.3) — auhāu hōvā∫2/ ōvā∫2/e/aū hāu hovā hāu/vā/ This, the *prastotṛ* should chant. Then the *padanidhana*-vṛṣāmatīnāmpā (RG Ahī 108) should be chanted by all. Then again the *prastotṛ* should chant — aū hā hōvā∫2/ōvā∫2/e/āūhāuhovāhāu/vā/. Then the *nidhana iḍā* should be chanted by all the three. Then again the *prastotṛ* should chant - auhāuhōvā∫2/ōvā∫2/e/auhāuhovāhāu/vā/. Thus the *prastāva* has ending in *vā* thrice. The Fourth *padastobha* (Dviriḍapadastobha) (Ar. 32.4) — ā aū hōvāhāi/e/ aūhāu hovā hāu/vā/ All this should be chanted by the *prastotṛ*. Then the *padanidhana*- ābhipri (RG Ahī 107) should be chanted by all. Then again the *prastotṛ* should chant - ā aūhōvā hāi/e/aūhāu hovāhāu/vā/. Then the *nidhana*

yāṇipā should be chanted by all. Then again the *prastotṛ* should chant āaūhovāhāi/ e/aūhāuhovā hāu/vā/ Thus the *prastāva* has the ending in *vā* (upāya) thrice.

इलान्दाद्ये त्रिरुक्तम् ॥ १७ ॥

In the Ilāndasāman [RG Sam 70] inthe first *anugāna* the *prastāva* has *stobha* chanted thrice — hāu hāu hāu/ūʃ2/ (thrice).

यथोक्तमितरेषु ॥ १८ ॥

In the rest of the *anugānas* i.e. 2nd, 3rd, 4th and 5th, the *prstāva* is as stated - 2nd anugāna: the *prastāva* has *stobha* ending in *vā* by PS X. 11.13 because it is *stobhavibhāgya.* In the 3rd, 4th and the 5th, the *prastāva* is formed by the quarter along with *stobha* by PS X. 10.7. 2nd *anugāna* (AG 124.1) *prastāva*- hāu hāu hāuvā/ ; 3rd *anugāna*- (AG 125.1) — hāu hāu hāu/ bṛhadbhānoṣā/ hāʃ3/uvāʃ23//. This would be chanted by *prastotṛ.* Then - sūʃ234vāḥ/iha/ - this *nidhana,* the part of the *prastāva* should be chanted by all. The *prastāva* ends with hāʃ3/uvāʃ23/. This is sastobhavibhāgya. The 4th *anugāna* (AG 126.1) - iyāʃ2/ (thrice/iyā hāu/ (thrice) / pā/vākāvārcāḥ/kāvarcāhʃ3ḥ/hām ham hām hām hām/ (both thrice) / kāvarcāḥ/ (thrice) - This is the *prastāva.* This is also *sastobhavibhāgya.* In the 5th anugāna, the *prstāva* is formed by pūtrāaūhohohāi/ mātāʃ1rāʃ2// (RG Daśa 70). This is *padavibhāgya.* Here, the *prastāva* is the chant of *prastāva.* [In the *caturtha anugāna* Nānā has given - iyāhāu (thrice) once more which is not found in AG text.]

अन्त्ये वा द्व्यक्षरः ॥ १९ ॥

In the last i.e. 5th *anugāna,* alternatively the prastāva would be of the quarter of the *ṛc* or of two syllables of the *ṛc*- pūtrāaūhohohāi/is the alternate *prastāva* with two syllables along with *stobha.*

महानाम्नीषु द्विपदासु प्रस्तावः शाक्करप्रथमेष्वध्यासपुरीषपदेषु
च यथोपदिष्टम् ॥ २० ॥

Inthe Mahānāmnīs (AG - Mahānāmnī *parvan*) having two quarters, the *prastāva* is as instructed and also in Śākvaraprathama and Adhyāsapurīṣapada - In the *dvipadās* and also in the Śākvara prathama, the *prastāva* is formed of quarter of the *ṛc* by PS X. 10.7. In the Adhyāsyas and Purīṣas the *prastāva* has *jārā parvan* by PS. 10.20. *Dvipadā* - in the first simā eʃ2/vidāmaghāvanvidāḥ//; in the 2nd - eʃ2/ vidārāyēsuvīriyām//; in the 3rd - eʃ2/indranodhanasyā sātāyāi// Śākvaraprathama - 1st - eʃ2/śiksāśācīnām-patāi// 2nd - eʃ2/ maṁhiṣṭhāvajrinnṛñjā-sāi// 3rd - eʃ2/ sānaḥsvārṣadātidviṣāh// Illustrations in Adhyāsya - 1st - āyā//

2nd - krātūḥ// 3rd - śūrō// sākhā//. The illustrations in Puriṣapadas - 1st : āyivā/ 2nd - āyivā// 3rd - āyivā// 4th - āyivā// 5th āyivā//

वैच्छन्दसेषु गीतं प्रास्ताविकमेव स्यात् ॥ २१ ॥

In the sāmans based onthe metres other than the metre of its *yoni*, the chant of *prastāva* is the *prastāva* itself. It is not similar to the syllables of the *yoni* Kāleya (Ūha Prā 807) —here the chant of Kāleya itself is the *prastāvā* - eṣā∫3brāhmā// and not the quarter. Mahavāmadevya - [Ūha Daśa 222] — ā∫5gnim/ narō∫3dā∫3idhītibhāiḥ// Vāravantīya - [Ūha Eka 528] — sāaūhōhāi// Satrāsāhīya - [Ūha Eka 523] — vāsū∫34/rucōdivyā a/bhō∫6vā// Śyaita [Ūha Eka 526] — tādidāsābhuvā/ nēṣū∫34aūhōvā// Viśoviśīya [Ūha Daśa 170] — hinvā hūm sthitā∫3isū// Sadoviśīya [Ūha Eka 524] — ādhayadimēpavamāōhāōhā∫3ē/ aūhōaūho∫3vā// Yaudhājaya [Ūha Eka 380] — prātnā∫3/ m/pī∫3ū/ṣām/ pūrvā∫234yām// Gaurīvita = (Ūha Daśa 214) —ājā/gṛvā∫3iḥ/vipraṛtām; Gaurīvita - [Ūha Prā 846] — kimit/tēvā∫3i/ṣṇōparicā// Āndhīgava [Ūha Daśa 219] — pāryūṣupradhā∫1nvāvā// Śyāvāśva [Ūha Daśa 218] — pārā∫31i/ū∫3ṣū/pradhā/ navā∫3vā/ehiyā//Mahāvāmadevya — [Ūha Sam 350] — Pā∫5ri/ūṣū∫3prā∫3dhānvā vā// Mahāvāmadevya - [Ūha Eka 381] — śā∫5iśum/ jajñā∫3nā∫3ṁhāryatām// Samanta [Ūha Ahī 667] — imāmstōmāmārhatējātavēdāsāi// Bṛhadāgneya [Ūha Ahī 642] - āgninnarōdidhitibhiḥ/īyāiyāhāi// Okonidhana [Ūha Sat 785] — ājā∫3ijānōhipavāmā// Sākamaśva [Ūha Prā 825 — āyaḥpū∫3rānnārmiṇi∫6mā// Vaṣaṭkāraṇidhana - [Ūha Prā 844] — Vidhūndadrāṇāṁsamānē/ bahūhā∫3mmānēbāhūnām// Āndhīgava [Ūha Ahī 612] — pāvasvavājasā∫1tā-yāi// Śyena [Ūha Kṣu 907] — gōvitpavasvāvāsūvāit// In all these sāmans the *prastāva* is formed as the *prastāva* of the chant. It is not formed by the quarter of the *ṛc*. These are the exceptions to PS. X. 10.7.

यण्वादीनामप्रस्ताव्या उत्तराः ॥ २२ ॥

The *sāmans* Yaṇva etc. have the latter *stotrīyās* without *prastāva*. Yaṇva etc. means the four sāmans namely Yaṇva (AG 72.1), Apatya (AG 73.1), Santani [Ūha Ahī 562] and Śākvaravarṇa [AG 45-47.1]. Yaṇva (AG 72.1) — By PS X. 10.12 the *prastāva* ends in *vā*. Second *stotrīyā* - āūhōvāaūhōvāaūhōvā/aūhōhāi/ (thrice)/ indraiddhāryo ∫23hsacā∫3/. Here in place of *prastāva* there is udgītha; Third *stotrīyā*- āūhōvāaūhōvāaūhōvā/aūhōhā/ (thrice)/indravājēṣūno∫23avā∫3/- here also there is *udgītha* in place of *prastāva*. Apatya (AG 73.1) — Second *stotrīyā*- hāu hāu hāu/ sanaindrāyāyā∫23jyavā∫3i// - the *udgītha* in place of *prastāva*; Third

stotrīya - hāu hāu hāu/ēnāviśvāniā∫23ryaā∫3// - *udgītha* in place of *prastava*, Santani [Ūha Ahī 562] — second *stotrīyā* - stōturmēdhāasṛkṣatasamindrōrāyō bṛhatīradhūnutā∫2345//. Here the *nidhana* is in place of *prastāva*. Third *stotrīyā*— saṁkṣōṇīsamūsūryam ...../ / here also there is *nidhana* in place of *prastāva*. Śākvaravarṇa (AG 45-47.1) — second *stotrīyā* - sānāḥ// the *udgītha* in place of *prastāva*; third *stotrīyā* - āinā// the *udgītha* in place of *prastāva*.

प्रस्ताव्ये वा सन्तनिनः । प्रस्ताव्ये वा सन्तनिनः ॥ २३ ॥

In the Santani sāman [Ūha Ahī 562], the second and third *stotrīyās* alternately have *prastāva*, as they form *pragātha*. When the *nidhana* is in place of *prastāva* or there is *prastāva* - second *stotrīyā* - stōtūrhāu//; third *stotrīyā* - saṁkṣohāu//;

PS. Prapā. X. 11 ends.

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APPENDIX - A

Specimen parvans occurring in the illustrations in the Puṣpasūtra

agnimī — āgnimī (GGG. 49.1)
agnimdūtā — āgnimdūtām (GGG. 3.1)
atāyithī — ātā∫23yithīm (" 5.1)
accha — ācchā∫2ho∫i (" 21.2)
abhidroṇā — ābhidrōṇā∫23hā (" 503.3)
amanthatā — āmā∫2nthā∫234tā (" 9.1)
aramgamā — āramgamāyājā (" 353.3)
āindrā — ā∫23indrām (" 236.5)
ājuhotā — ājūhōtā (' 63.1)
ādidvodā — ādidvode∫2 (" 55.1)
ānīkayā — ānīkāyā∫21uvāye∫3 (" 89.1)
āndhā — āndhāḥ (" 313.2)
ārātā — ārāteḥ (" 6.2)
indrā — indrāyasōmasūṣūtaḥpāryāu (" 561.2)
ivaprī — ivā∫2prā∫234yām (" 5.2)
iṣṭā —iṣṭāhōtrāḥ (" 151.1)
Ugramśarmā — ūgrāmśārmā (" 467.13)
Utadviṣā — ūtādvā∫1iṣā∫2ḥ (" 6.1)
Udghā — ūdghēdabhiśrutāmā∫6ghām (" 125.2)
Upā — Ūpatvākā (" 406.1)
Ūtā — Ūtāekām (" 65.1)
ṛdhyā — ṛdhyā∫2mā∫234aūhōvā (" 434.1)
ekine — e∫3/kine∫2345 (" 115.1)
Kayāsthirā — kāyā∫3sthā∫5irā∫656n (" 13.1)
Kāmpā — kā∫3mpāraḥ (" 65.1)
Khāni — sāmasṛjōvikhāni (" 315.1)
cadakṣasā — cādākṣāsā∫2i (" 35.3)
Catāsṛbhā —cātāsṛbhā (" 36.2)
Carā — cārājāso∫234hāi (GGG 370.1)
Jani — Jāni (" 152.1)

jā — jā^{1} (" 31.1)
Jātaḥpṛcchā — jā^{1}taḥpṛcchā^{2}ʃ3t (" 216.1)
Jārā — Jā^{4}rā^{5} (" 15.1)
tadviviḍḍhā — ta^{1}dviviḍḍhāi (" 15.1)
tayā — ta^{1}yā^{2}i (" 1.2)
tarutā — ta^{1}rutā^{2}ʃ3 (" 273.1)
tuviśuṣmā — tu^{3}vi$^{2\wedge}$śu^{3}ṣmā^{5}ḥ (" 457.1)
tnumūtayā — tnu^{1}mūʃ2tayā^{1}i (" 160.4)
tvaṃnā — tva^{1}nnā^{na}ʃ32uvāʃ3 (" 318.1)
tsibā — tsā^{1}ʃ2ibā^{3}ʃ234 au^{5ra}hō^{4ra}vā (" 1.1)
dānā — dā^{2}ʃ3nā^{2}m (" 156.1)
disvara — dā^{1}ʃ234yā^{5}ʃhā^{5}i ("5.1)
divānaktā — di^{1}vā^{ra}naktamdi^{2}śā^{1}syatām (" 287.1)
dīdihi — dī^{2ra}di^{3}hi^{2}ʃ1 (" 541.1)
doṣā — do^{1}ṣāʃ2vā^{1}stāʃ2ḥ (" 14.1)
drasā — drā^{2}sāʃ2 (• 234.1)
dviṣaḥ — dvi^{1}ṣāʃ2ḥ (" 194.1)
dhmākhā — dhmā^{2}khā^{2}jakṛʃ2t (" 271.1)
dhvarā — dhvā^{2}rā^{3}ā^{2} (" 50.1)
nandā — nā^{2}ndā^{1}i (" 67.2)
nahivā — nā^{3}hivā^{4}ścā^{5}ramam ("67.2)
niyā — ni^{2}yā^{ra}maṁcīʃ3trā^{4}ʃ3 mṛ^{2}ñjā^{3}tā^{5}i (" 135.1)
nihotā — ni^{2}hôtā^{3}ʃ234sā^{5} (" 1.3)
nuṣejanā — nū^{3}ṣ^{ra}ē^{2}jānā^{1} (" 2.1)
nemiḥ — nā^{1}imiścakrā^{2}uvā (" 94.1)
nmābhā — nmā^{1}ʃ234bhāi (" 87.1)
patiṁgirā pā^{4}timgirā^{5} (" 168.3)
patiḥkavi — pā^{2}tā^{1}iḥkā^{2}ʃ1vīʃ2ḥ (" 30.1)
pāsā — pā^{3}ʃ234sā^{5}m (" 125.2)
Pibāsomā — pi^{2}bā^{ra}so^{1}māʃ2m (" 229)
Prahūyasā — prā^{1}hū^{2}yā^{3}ʃ234sā^{5}i (" 16.1)
Pravaindrā — prā^{2}vāʃ2^{1}indrā (" 156.1)
preṣṭhaṃvā — pre^{4ra}ṣṭhā^{5}ṃvā^{4}ḥ (" 5.1)
marā — mā^{2}rāʃ2raṇā^{1} (" 516.1)

mahi — mahāitrāʃ234iṇām (" 192.1)
māgā — māgāyāta (" 388.1)
mādā — māʃ3234dāḥ (" 578.5)
yodevā — yodevāsyāʃ2 (" 466.1)
rakṣā — āgnerāʃ3kṣāṇo- āṁhasāḥ (" 24.1)
rathītamā — rāthītamāʃ2m (" 343.3)
ranonumā — rānonumāʃ2ḥ (" 233.1)
rarimātā — rārimātā (" 124.3)
rādhā — } vāsorādhā (" 41.1)
vasorādha — }
vāghadbhiḥ — vāghādbhiʃ2ḥ (" 57.1)
vājīvāja — vājīvājāʃ2m (" 280.1)
vāiśpatā — vāiśpātāi (" 26.1)
vāyoranī — vāyorāʃ23nī (" 13.1)
vārā — vārāvāʃ234ntām (" 17.3)
vārdhā — vārdhasvātanvā (" 52.1)
vṛṇī — vṛṇīmahāi (" 3.1)
vṛdhantā — vṛdhāʃ23ntām (" 21.3)
vyaiḥsvadayā — vyaiḥsvadāyāʃ23 (" 569.1)
śatā — śatā (krāʃ234tūḥ) (" 466.1)
śucibā — śucibāʃ3 (" 524.1)
śurmadā — śūrmādāyā (" 473.3)
śravā — srāvāʃ2sāʃ234iṇāḥ (" 477.1)
ṣṭhā — ṣṭhāʃ2345m (144.3)
sakhyaindā — sākhyāindoʃ2 (" 516.4)
sadāvṛdhā — sādāvṛdhāʃ23m (" 243.1)
sārvā — sārvāʃ2m (" 126.1)
sikṛṇuṣā — sikṛnūṣā (" 558.2)
sutā — sutāʃ23m (" 228.2)
sūṣvā — sūṣvāṇāsāḥ (" 316.1)
somā — somaṃsomāʃ31 (" 402.3)
stotrā — stotrāʃ3m (" 228.1)
syāmā — syāʃ3māʃ3 (" 87.1)
srabhā — srābhā (" 549.4)

svādi — svādiṣṭhayāma (" 468.9)
hīṣī — hiʃ234ṣī (" 1.1)
hotā — hotārāʃ23mvī (' 3.1)

Saṅghātaparvans — (The types of *parvans*, having combinations of *parvans*).
idam — idaṃtae/kāʃ3mpāraḥ/ūtāekām// (GGG. 65.1)
ṛbhu — ṛbhu/kṣanāʃ2m/ṛbhūmrāʃ234yim// (" 199.1)
Jari — agnejaritarvi/śpātiʃ3h/tāʃ234/pānodevara/kṣāsāḥ// (" 39.2)
Juhū — Juhūmasāʃ2i/dyāvidyāʃ234vī// (" 160.3)
tamu — tāmūʃ3ābhiprāgāyātā// (The *tamusaṁghāta* given in the Dīpa of Nānābhāi is seen in GGG 382.3. In the bhāṣya of Ajātaśatru we find 'tāmūʃ3 ābhiprāgāyātedām, which is seen in GGG 382.4.) (" 382.3)
taṃtvā — taṃtvāgiraḥsuṣṭūtayovājāyāʃ23ntī// (" 68.1)
pāhi — pā/hoi/ū/tā// (" 36.2)
yakṣā — ya/kṣāiyāʃ23sīʃ3// (" 61.1)
yaji — yāʃ5ji/ṣthaṃtvāʃ3vāʃ3vṛmahāi// (" 112.1)
satrā — satrā/hanāʃ34auhovā// (" 335.1)
saṃtvā — sāmtvāmartāsaḥ/indhāʃ23tāi// (" 46.1)
somā — hoi/hoi/somāyavacāūcyātāʃ2i// (" 573.1)

[In the edition by Simon, *a* is placed on *cā* while in the Madras edition it is placed on *u*.]

APPENDIX - B

GLOSSARY

Aticchandas — A metre having exceeding number of syllables

Atikrānta — having *atikrama* i.e. descent to lower note crossing over intermediate note or notes - e.g. ů∫2̄.

Atīṣaṅga — closeness

Antarṇidhana }
Antarnidhana } — the nidhana formed by the word of the ṛc

Anvayikī — agreeing each quarter (*pratipādam anvitā*).

Anvayin (*stobha*) — the sto*bha* coming at the beginning of the word

Anuṣaṅgin (*stobha*) — the sto*bha* which follows the word

Anutoda— repetition

.Adhyardhāiḍā — iṭ/iḍā∫2345 (1 11 above)

Anurūpa— the second of the 3 *tṛcas* of the bahiṣpavamāna (Tāmbṛ 13.1.6)

Aparāṅga — pūrvāṅga (the former part)

I- gati— ā- i,ho - i

U-gati — ā-u. h*ā-u*

Udarka — concluding part of a verse

Udūha — the fourth, the mandra and the *atisvārya* notes are employed as first, second and third notes respectively, having two intermediate higher notes

Udghāta — the low *svara* in the *ṛc* is raised up in the chant

Uddhāra — elision, removal

Upagraha — the vowel *e* prefixed to the nidhana.

Upadhā — the penultimate syllable

Upāya — the syllable *vā* or the division *upadrava*.

Ustha — the vowels *u, ū, o* and *au* are the *ustha* vowels

Kramaja — the first of the doubled consonants preceding a vowel in conjunction

Gaṇagīti — a group of *sāmans* bearing the same name, but based on the differant *tṛcas;* they have the common *nidhana* which comes at the end of the last *sāman.*

Geṣṇa — the *udgītha* division; *parvan*

Grāme — Grāmegeyagane (i.e. in the G.G.G)

Ghāta — the low pith

Ghoṣa — voiced syllable

Chandasi — in *Veda*

Chāndasīṣu Simāsu — in the *simās* based on *chandas* (AG. 291-293)

Dīrgha karṣaṇa — the Karṣaṇa in regard to the long vowel.

Nighāta — lowering of the notes (from Ni+han meaning to lower down) [Nārśi — 1.7.19].

Nyāya — Yoni; yoni-gāna (the chant of the G.G.G and A.G)

Padagīta — chanting the word in its original form.

Pragāṇa — chanting of a verse from the Saṁhitā text.

Pratyakṣa — parokṣa — Pratyakṣa means prakṛti (i.e. original form) and parokṣa means modifications like the state of becoming *āi* etc.

Pratyaya — the letter or word or *parvan* that follows immediately.

Pravacana — Brāhmaṇa

Pradeśa — explanation or definition.

Praśliṣṭa or Praśleṣa — the svara-combination in which two similar vowels merge. e.g. *sruci+iva = srucīva*

Prastāvoddesa — definition or characteristics of *prastāva*

Bahirṇidhana (or Bahirnidhana) the *nidhana* which is not formed by the words of the *ṛc*

Bhāva — the state of becoming; modification.

Madhyenidhana — the *nidhana* occurring in the midst of a *sāman*.

Yoni — (i) the *ṛc* on which the *sāman* is based; (ii) the first *stotrīyā* of the *sāman*, the chant of which is employed in the remaining two *stotrīyās*

Rahasyā — the verse not traced in Sāmaveda but found in Araṇyegeyagāna among the basic verses.

Rāga — it involves the nasalisation of a vowel.

Vāk — the syllable *vā* employed as *nidhana*

Vikarṣa or Vikṛṣṭa — Separated form

Vicchandas — the *sāman* composed on a metre other than that of its *yoni* (i.e. the basic verse)

Vidhā — the mode of chanting

Vibhāṣā — an alternative; optional rule

Virāma — pause

Vivṛtta — the vowel remaining separate without blending in the *sandhi*. e.g. satyānṛte ava ....

Vṛddha — a short or long vowel lengthened to have the duration of three *mātrās*

Vikṛtigāna — the chants of Ūha and Ūhya-gāna.

Vyāhṛti — the five mystic words — *bhūḥ, bhuvaḥ, svaḥ, satyam* and *puruṣaḥ*; the *sāman* chants based on these words

Saṁghāta — a group of adjacent *parvans* in a *sāman*.

Saṁbhāryā — the single *ṛc* employed in the place of *tṛca*

Saṅdhyagīta — the chanting employed as having *saṅdhi*

Samānodarka — having similar ending.

Sāmagaṇa — the entire collection of *sāmans*.

Svaropadhaḥ — a penultimate vowel.

Sutyā — the extraction or solemn preparationof Soma.

Sūrmī — the name of the fourth Viṣṭuti of Ekaviṁśastoma.

Saṅdhistotra — the name of the last *stotra* in the third round of Atirātra.

Sacchandasya — the *sāman* originated in the similar metre. (*samāna chandas*).

Ṣoḍaśi-sāman — the last chant sung in Ṣodaśin sacrifice

Stotrīyā — the first *tṛca* of Bahiṣpavamāna

Rathantaravarṇā — the *ṛc* having four syllables after *prastāva*, like those of the Rathantarasāman. (Lāṭyāśrau — I.12.11, 12)

Pratyakṣasāman — the chant with the appellation derived from the phrase or word in the same verse e.g. Yajñāyajñīyam

Ājya — the laud (*stotra*) recited in the morning sacrifice (prātaḥsavana)

Ārbhavapavamāna — the chants employed in the third *savana*.

Mādhyandinapavamāna — the chants employed in the mid-day sacrifice.

Paryāsa — the last *tṛca* inthe Bahiṣpavamāna.

Aviklpta — unmodified; not changed.

Āvṛttatṛca — the *tṛca* chanted in reverse order.

Uktha — the name of the *stotra* recited after mādhyandina pavamāna.

Ukthya — the name of a sacrifice.

Udayanīya atirātra — the concluding Atirātra of a sacrifice

Udvāpa — subtracting or removing

Kalpa — the procedure

Kḷpti or Kalpa — the formula of verses or *stomas* in different rituals.

Pṛṣṭha — the name of *stotras* chanted after Mādhyandina-pavamāna.

Prāyaṇīya atirātra — the Atirātra performed at the beginning of a sacrifice.

Viṣṭāva — the name of the unit of a round of a Viṣṭuti.

Roha — ascent; e.g. When Ma is chanted first and then Ga is chanted, this Ga is Rohapūrva; (ii) the *karṣaṇa* from Dvitīyasvara to Caturthasvara e.g. tvam[3ra] kā[ra]ṣṭhā[2]ʃ34.

Pratyavaroha — the second *avaroha* (according to Śiv)

Somasvara — *hoi*[1]*/ hoi/* [*sō*[1ra]*mā*[ra] *yava cāu*[a]*cyātā*ʃ2*i*; it is Somasaṁghāta.

Sāmatṛca — the three sāmans Gāyatram, Āmahiyavam and Ābhikam

Somāparvan — somam somā[2]ʃ31

Agniṣṭomasaman — the last chant of Agniṣṭomastotra sung in the Agniṣṭoma; the sāman chanted in the third *savana* after Ārbhavapavmāna and before Ūktha

Aniṅgya — unchanged.

Ahīna — a sacrifice lasting from two to eleven days performed by one or more sacrificers

Upasad — appellation of a ceremony preceling the Sutyā

Kuśā — a small stick of *udumbara* having the length of a span employed for counting the chants; it is pointed at one end

Kratuvilopa — lapses in the performances of sacrifices

Cātvāla — a hole in the ground for constructing *uttaravedi*

Parācībhiḥ — the *ṛcs* recited in the Anuloma order that is natural order, not having repetition [anāvṛttābhiḥ] (Tām br. II. 2.1)

Praguṇa — Straight

Vyatiṣakta — intertwined

Nāminaḥ — the vowels i, ī, u, ū, ṛ, ṝ, e, ai, o au, are called the Nāmisvaras.

Upakṣudrāḥ — the kṣudras (having small measure of syllables) in the proximity of Śakvarī [Tāmbr 18.4.5]

Jāmitva or Jāmitā — belonging to the same class - e.g. When in the Dvādaśāha the 6th and 7th days have Bārhatasāman in continuation, the defect Jāmitva arises; to remove this defect, the Kaṇvarathantarasāman is employed. (Tāmbr. 14.3.17)

Sarvasvāra — all the *sāmans* in it have *svara-nidhana* (Tambr - 17.12.1)

Akṣarapañkti metre — it has 4 quarters each having 5 syllables.

Chandomāḥ stomāḥ — the *stomas* Caturviṃśa and others chanted in the metres like Gāyatrī and others (Tambr. X. 1.19)

Dhuraḥ — the modification in the chant.

Pṛṣṭha — the appellation of 4 *stotras* employed in the mid-day libation.

Januṣāekarcau — the two *sāmans* based on one *ṛc* as per their originaton e.g. Sapha and Pauṣkala.

Dvyudāsa — having two *udāsas* i.e. raising the tone twice.

Ṣodaśī — the additional form of Bṛhat inthe case of Pañcadaśastotra; it completes the number 16. (Tāmbr. 12.13.1). It is the Soma-sacrifice having 16 *stotras* and 16 *śastras*. It is the 16th *stotra*.

Retasyā — the first *stotrīyā* of Bahiṣpavamāna which is without *hiṁkāra*

Upavatīpratipad — *pratipad*, the first *tṛca* of Bahiṣpavamāna has the word *upa* - "upāsmai" etc. It is the first *ṛc* of the first *tṛca* beginning with *upa*.

Samudra metre — a metreof very large measure of syllables.

Chalākṣaras — these are in the form of single syllables representing the notes, parvans etc. which are stated under the *gāna* to check any errors.

Sthitasandhita — At the time of chanting the *sāman*, in the case of similar parvan, the recitation is made without taking recourse to *sandhi*; this is called *sthitasaṁhita* - e.g. in the Gāyatrasāman-him sthiā/2.

Vibhāgyasāmans — The *sāmans* are divided into three classes -

Padavibhāgya — divided onthe basis of words only; devoid of stobhas

Stobhavībhāgya — divided on the basis of *stobhas* only,

Sastobhapadavibhāgya — divided on the basis of *stobhas* along with every quarter.

Viparyāsa — reverse order

Padanidhana — the *nidhana* formed by the word.

Sandhistotra — The *stotra* chanted at the break of dawn in the *rātriparyāya*.

Abhyāsaṅga — The *stoma* employed in the former day of the third *savana* is chanted in the latter day. As it is connected with the first two *savanas*, it is called *abhyāsaṅga*. The Pañcarātra is called *abhyāsaṅgya* due to having the abhyāsaṅga

Antaḥsāmika (*nidhana*) — A word or a phrase similar or identical to the concluding division (i.e. *nidhana*), inserted in the middle of the chant after each division (i.e. bhakti).

Viṣamabhakti (*sāmans*) — In these sāmans, the *parvans* or the quarters are not evenly divided.

Dvipadākāra — Having the form of two quarters.

Catuṣpadākāra — having the from of four quarters.

Jyotiḥ — This word denotes the four *stomas* - Trivṛt, Pañcadaśa, Saptadaśa and Ekaviṁśa.

Saṁsava — it is the defect caused, when two sacrificers with different purposes or hating mutually while *soma* is being praised, in the same place simultaneously and the *somas* of each are pounded together.

Loke — in place (of)

Mahānamnīs — The Mahānamīs are the concluding sāmans of Śukriyaparvan. They are enjoined in different Soma-sacrifices. Each of the three melodies would be divided in five *bhaktīs*.

APPENDIX-C

SOMA-SACRIFICES

In the Soma-sacrifices,[1] the *soma*-juice is extracted from *soma* and offered it to the deities. This is done three times a day, in the morning, on the midday and in the evening. This is called *prātaḥ savana*, *mādhyandinasavana* and *tṛtīya* (i.e. third savana respectively. The *stotra* to be chanted in the morning libation is the Bahiṣpavamāna stotra, the *sūktas* of which are chanted in the Gāyatrasāman; in the Mādhyandinasavana, the *stotras* of Mādhyandinapavamāna are sung and in the Tṛtīyasavana, the stotras of Ārbhavapavamāna are chanted. The chanting in the morning *savana* is in low tone, that inthe midday *savana* in the medium tone and that in the Ārbhavapavamāna in hightone. The *Ājyastutis* are employed in between Bahiṣpavamāna and Mādhyandina pavamāna and the *pṛṣṭha stotras* after the Madhyandīnapavamāna and before the Ārbhavapavamāna. After the Ārbhavapavamāna Ukthas are employed. The *sāmans* are mentioned under two *pṛṣṭhas* namely the Rathantara and the Bṛhat.

There are four *somasaṁsthās*[2]. Saṁsthā indicates the ending of the *kratu*. The *sāman* with which the sacrifice ends is said to be that saṁsthā. When Agniṣṭomasāman is employed at the end of the *somayāga*, that ending is called *agniṣṭomasaṁsthā*. Similarly it is to be understood inthe case of the other three *saṁsthās*, namely *ukthyasaṁstha*, *ṣoḍaśisaṁsthā* and atirātra-*saṁsthā*. These are termed as Agniṣṭoma, Ukthya etc. without the word *saṁsthā* being employed. The

1. The sacrifices are of four types — the Darvihomas, Iṣṭis, Paśuyāgas and Somayāgas. The Agnihotra which is performed by offering curds, milk, rice etc every morning and evening is called Agnihotrahoma; such homas are called Darvihomas. [Darvi means a laddle.] Iṣṭis are the particular sacrifices performed on every new-moon and full moon day with *caru*, puroḍāśa etc. [Caru means oblationof boiled rice or barley; *puroḍāśa* is the sacrificial oblation made of ground rice offered in *Kapālas* (potsherds or vessels)] As they are accomplished within a short period, they are termed as Iṣṭis. The Paśuyāgas are performed by offering the limbs of beast like heart and others in the rainy season or on other times. The Somayāgas are performed during every spring season or other times, by parchasing the somacreeper, pounding it and offering the *somajuice* to the deities in *graha* (a vessel) *camasa* (laddle) etc. Iṣṭi can be a part of another Iṣṭi, Paśuyāga or Somayāga; the Paśuyāga can become part of Somayāga only and not of Iṣṭi or another Paśūyāga; Somayāga can be a part of other Somayāga and not of Iṣṭi or Paśuyāga.

2. Cf. Introduction to Ārṣeyakalpa, by Dr. B.R. Sharma - pp. 19, 20.

ukthyas would be concluded with *ukthastotras*, that come after the Agniṣṭomasāman; the Ṣoḍaśin would conclude with the Ṣoḍaśisāman, chanted after the *ukthas* and the Atirātra would conclude with the *rātri stotras* including the *sandhi* and relevant śastra. When the number of *Saṁsthas* is seven, three more are added to the above four — Atyagniṣṭoma, Vājapeya and Aptoryāma, after Agniṣṭoma, Ṣoḍaśin and Atirātra respectively.

The sacrifice which enjoins all the rituals expected in regard to it is the *prakṛti*. The *vikṛtis* borrow other details from the *prakṛti*, the basic form, the distinctive features being enjoined in their case. Darśa and Pūṇamāsa *iṣṭis* are the *prakṛti* of all the *iṣṭis* and also of Agniṣomīyapaśuyāga; the Agniṣomīyapaśuyāga is the *prakṛti* of all the paśuyāgas and the Jyotiṣṭoma and the Agniṣṭomasaṁsthā, of all the *somayāgas*.

There are four groups of priests who carry out the sacrifice. They are Adhvaryugaṇa; Hotṛgaṇa, Udgātṛgaṇa and Brahmagaṇa. The group of Adhvaryu consists of Adhvaryu, Pratipasthātṛ, neṣṭṛ and unnetṛ; that of Hotṛ consists of Hotṛ, Maitrāvaruṇa, Acchāvāka and Grāvastut; the Udgātṛgaṇa consists of Udgātṛ, Prastotṛ, Pratihartṛ and Subrahmaṇya. These groups are specialised in the Ṛgveda, the Yajurveda and the Sāmaveda, respectively. The group of Brahman consists of Brahman, Brāhmaṇācchaṁsin, Āgnīdhra and Potṛ. This group performs the duty of supervision.

The *soma* sacrifices are treated under the heads - Ekāhas (one day sacrifices), Ahīnas (sacrifices performed having the duration of two to eleven days and satras having the durationof 12 days to one year and more. They are dealt with in the Tāmbr and Ārṣeyakalpa in detail.

(a) Ekāhas : Jyotiḥ, Gauḥ, Āyuḥ, Abhijit, Viśvajit, mahāvrata (i.e. the Sarvajit in Tāmbr.), 4 Sāhasras, 4 Sādyaskras (5 according to Tāmbr) Śyena, Ekatrika, 4 Vrātyastomas, 4 Agniṣṭuts (called Nikāyins), 4 Trivṛd-Agniṣṭomas namely Prajāpateḥ-apūrvaḥ, Bṛhaspatisava, Iṣu, Sarvasvāra, 4 Cāturmāsyas (Vaiśvadeva, Varuṇapraghāsa, Sākamedha and Śunāsīrya), Upahavya, Ṛtapeya, Dūṇāśa, Vaiśyastoma, Tīvrasut, Vājapeya, Rājasūya (having 7 *sutyā* days namely - Abhyārohaṇīya, Abhṣecanīya, Daśapeya, Keśavapanīya, Vyuṣṭidvirātra (having two *sutyā* days), and Kṣatrasya dhṛtiḥ), Rāj and Virāj, Aupaśada, Punasstoma, (Sarvastoma, given in Āpastambaśrautasūtra), two Catuḥstomas, Udbhid, Balabhid, two Apacitis, two Agniṣṭomas (Pakṣin and Jyotiḥ), Ṛṣabha, Gosava, marutstoma, Indrāgnyoḥ kulāyaḥ, Indrastoma, Indragnyoḥ-stomaḥ, two Vighanas, Saṁdaṁśa and Vajra. [Śyena, Iṣu, Saṁdaṁśa and Vajra involve exorcism and are dealt with in the Ṣaḍviṁśabrāhmaṇa. The Saumika-cāturmāsyas are performed for 7 days and Rājasūya has 7 *sutyā*-days. Kātyāyana says that these two, though included among *Ekāhas* are neither Ekāhas nor Ahīnas. They should be understood as belonging to a third class.]

The name Śrīstomāḥ is in plural. According to the commentator, the plural is used in consideration of the sacrifices performed for 4 days. Nānābhai (the commentator of the PS) understands these as four *ekāhas*.

Ahīnas: Atirātras 13 Atirātra of Jyotiṣṭoma, Sarvastoma, Aptoryāma, navasaptadaśa, Viṣuvat, Goṣṭoma, Āyuṣṭoma, Viśvajit and Abhijit, 4 Ekastomas (Tirvṛt-atirātra, Pañcadaśa-atirātra, Saptadaśa-atirātra and Ekaviṁśaatirātra);

Dvirātras (3) Aṅgirasām-dvirātraḥ, Caitraratha-dvirātraḥ and Kāpivana-dvirātraḥ);

Trirātras (6) Gargatrirātra (after which the three Ājyadohas and Śabalihoma are dealt with.) [The performer of this *trirātra* has to perform Śabalīhoma.], Aśvatrirātra, Vaida-trirātra (U.L. Baida-trirātra), Chandomapavamāna-trirātra, Antarvasu-trirātra, Parāka-trirātra); Catūrātras (4) Atri or Caturvīra, Jamadagneḥ-catūrātraḥ, Vasiṣṭhasya-catūrātraḥ (or Saṁsarpa), Viśvāmitrasyacatūrātraḥ called Sañjaya;

Pañcarātras (3)— Devapañcarātra, Pañcaśāradīya and Vratamadhya-pañcarātra;

Ṣaḍahas (3) — Ṛutūnaṁṣaḍahaḥ (Pṛṣṭhyaṣaḍaha), Āyuṣkāmaṣaḍaha, Pṛṣṭhyāvalambaṣaḍaha (Abhyāsaṅgyaṣaḍaha);

Saptarātras (7) — Saptarṣi, Prājāpatya, Paśukāmasyasaptarātraḥ, Kṣullakajāmadagnya, Aindra, Janaka, Pṛṣṭhyastoma.

Aṣṭarātra (1);

Navarātras (2) — Devānam-navarātraḥ, Paśukāmasya navarātraḥ;

Daśarātras (4) — Trikakub or Trikadruka, Kusurubinda-daśarātra, chandomavaddaśarātra, Devapūrdaśarātra.

Pauṇḍarīkaekādaśarātra.

Satras - (1) Dvādaśarātra - (beginning and ending with Atirātra);

(2) Trayodaśarātra; Caturdaśarātras (3), Pañcadaśaratras (4); (4) Aindra-ṣoḍaśarātra; (5) Prajāpateḥ saptadaśarātraḥ; (6) Devānamaṣṭādaśarātraḥ; (7) Vāyoḥ ekaviṁśatirātraḥ; (8) Viṃśatirātra; (9) two Ekaviṁśatirātras; (10) Dvāviṁśatirātra; (11) Trayoviṁśatirātra; (12) two caturviṁśatirātras; (13) pañcaviṁśatirātra; (14) Ṣaḍviṁśatirātra; (15) Saptaviṁśatirātra of Nakṣatras; (16) Aṣṭāviṁśatirātra; (17) Ekonatriṁśadrātra; (18) Triṁśadrātra (19) Ekatriṁśadrātra; (20) Dvātriṁśadrātra; (21) Trayastriṁśadrātra; (22) Catustriṁśadrātra; (23) Pañcatriṁśadrātra; (24) Ṣaṭtriṁśadrātra; (25) Saptatriṁśadrātra; (26) Ekonacatvāriṁśadrātra; (27) Catvāriṁśadrātra; (28) Seven Ekonapañcāśadrātras (Vidhṛti, yamātirātra, Añjanābhyañjana, Saṁvatsarasammita, Savituḥkakubhaḥ; two other Ekonapañcāśadrātras); (29) Ekaṣaṣṭirātra; (30) Śatarātra.

Satras performed for one year or more:

(1) Gavāmayanam —

Pūrva Pakṣa (first half) —

Atirātra, Caturviṃśa-prāyaṇīya day (2 days); 1st month - 4 Abhiplava Ṣaḍahas-Pṛṣthya ṣaḍaha = 30 days,

2nd, 3rd, 4th and 5th months, similar to the 1st month; 6th month- 3 Abhiplava Ṣaḍahas, one Pṛṣṭhya ṣaḍaha, Abhijit, 3 Svarasāmans - 28 days + 2 days at the beginning - 30 days Viṣuvat in the middle - 1 day; 7th month - 3 Svarasāmans, Viśvajit, Pṛṣṭhyaṣaḍaha and three Abhiplavaṣaḍahas (28 days) - 28 days; 8th month - one Pṛṣṭhyaṣaḍaha + 4 Abhiplavaṣaḍhas - 30 days; Ninth, tenth and eleventh months similar to the 8th month - 9 days, 12th month - 3 Abhiplavaṣaḍahas, Āyuḥ, Gauḥ, 10 days of Dvādaśāha - 30 days; Mahāvrata and Udayanīya Atirātra - 361 days in all. The other yearly sacrifices dealt with are —

(2) Ādityānām-ayanam — There is the Divākīrtya day after the 6th month; in the closing part of the 12th month, Gauḥ, Āyuḥ and Chandomadaśāha, Mahāvrata and Atirātra;

(3) Aṅgirasāmayanam; (4) Dṛtivātavatoḥayanam; (5) Kuṇḍapāyinām ayanam and (6) Tapaścitām ayanam.

The other *satras* performed for more than one year are - Prajāpateḥ dvādaśasaṁvatsarasatram; Śāktyānām Ṣaṭtriṁśatsaṁvatsarasatram; Sādhyānām śatasaṁvatsarasatram; Agneḥ sahasrasāvyam; Sārasvata-ayanas —

[These are performed at the place Vinaśana on the southern bank of Sarasvatī, where the river disappears.]

(1) Mitrāvaruṇayoḥ sārasvatamayanam;

(2) Indrāgnyoḥ sārasvatam ayanam;

(3) Aryamṇaḥ sārasvatam ayanam;

Dārṣadvatam ayanam; Turāyaṇam; Sarpasatram; Trisaṁvatsarasatram (consisting of Gavām ayanam, Ādityānām ayanam and Aṅgirasām ayanam); Prajāpateḥ sahasrasaṁvatsarasatram; Viśvasṛjām ayanam — (250 years having Trivṛtastoma, 250 years having Pañcadaśa stoma, 250 years having saptadaśa stoma and 250 years having Ekaviṃśastoma).

Arṣeyakalpa has Gavām ayanam at the beginning. It deals with the Somasacrifices as per the Tāmbr, giving the *sāmans* to be employed in the various rituals. Kṣudrakalpa deals with the Prāyaścitta and Kṣudra parvan, stating the sāmans to be employed. It treats the desirefulfilling Agniṣṭomas, Agniṣṭoma performed by many sacrificers, for curing the chronic diseases, for rain etc, the wishfulfilling Jyotiṣṭomas related to Brahmasamans, the Ukthyas, the expiation rituals, the rite in the case of exceess of soma, the rite in the case of the stone being broken, Garbhin - sacrifices, Śrīstoma, Prabarhas, Ekāha with *āvāpa*, the Ṣaḍahas and the Dvādaśāhas.

APPENDIX-D

The list of *sūtras* in the Uttaragāna
(The nos. in the brackets refer to the Prapāṭhaka, Khaṇḍa and *sūtra*)

अंशोरित्यस्य शब्दस्यावृद्धात् परस्य प्रश्लेषः सर्वत्र ॥ (६.१०.२)
अः कारः ॥ (७.४.१५)
अःकारश्च रैवते ॥ (७.६.२१)
अःकारोऽत्वम् ॥ (६.५.३१)
अः कारो वृद्धः पदगीतः पादान्ते (६.१.१)
अककुभि ॥ (५.२.६६)
अकारःसनेमित्वायामदेवं श्रुध्यत्रैतष्कलेषु ॥ (७.५.२३)
अकूसिष्ठप्रिये यदिन्द्रचित्रायाम् ॥ (८.२.३०)
अक्रां ज्योतिषवात्सप्रे ॥ (२.२१.८)
अक्रान् ज्योतिषे प्रथमे देव वृणी ॥ (४.२१.६)
अक्रान्तमसः ॥ (२.२९.३०)
अक्रान्त्सामराजम् ॥ (२.२१.५)
अक्रान् वासिष्ठे थमे सेनः देवान् णीत देवान् द्रेवज्योतिः ॥ (४.८.१)
अक्षरत्रब्रुवंस्त्वाष्ट्रयाद्ये॥ (७.५.२८)
अक्षरे द्वे पार्थे ॥ (५.११.३१)
अक्षारित्यस्य शब्दस्य रेफलोपः स्वरघोषवत्सु प्रत्ययेषु ॥ (७.६.२६)
अगतिः स्तोभस्य स्वरे प्रत्यये सन्धौ ॥ (५.५.२)
अ-गिरिप्रभृति तिस्रः ॥ (५.१.४३)
अगृरमिस्निर्दन्वन्तपोऽक्षाश्च ॥ (९.५.३)
अग्र आया घसम् ॥ (१.२२.२)
अग्र आयाह्यन्तरिक्षम् ॥ (२.२९.२८)
अग्र आ-इन्द्र-बण्मनैपातिथानि ॥ (२.२२.३)
अग्नये ज्ञीये ॥ (७.५.२९)
अग्निं तं महेनः प्रतिवाजीयानि ॥ (२.२७.२)
अग्निंदूताभ्यस्ता मध्यमक्रौञ्चस्य ॥ (१०.११.३)
अग्निंदूतास्तावो मन्द्रे ॥ (८.१०.३४)
अग्निंवो वाजीय उपान्त्यं कृष्ट सर्वासु ॥ [-अग्नि वोदे](१०.८.३)
अग्निं वो वाजीयद्वितीयायां च ॥ (८.८.९)
अग्निं वो वाजीयम् ॥ (२.२६.१९)
अग्निं वः सत्रा ॥ (१.१२.११)
अग्निर्मू सत्रा ॥ (२.१०.१५)
अग्निष्टुन्नौधसे मध्यमायां मागायतान्धाञ्जास्वरोत्पत्तिश्च प्राक् प्रहूयसायाः॥ (८.५.३५)
अग्ने गूर्दः ॥ (१.६.१०)
अग्ने तमद्य साकमश्वे ॥ (६.१०.२६)
अग्ने तवषङ्ऋचे लान्दम् ॥ (२.२४.२६)
अग्ने त्वःसत्रा ॥ (१.२५.११)
अग्ने बृहति जुष्टः ॥ (८.३.२७)
अग्नेबृहति शुषे श्विभ्याम् ॥ (४.२८.२)
अग्ने विवस्वत्तरम् ॥ (२.२८.९)
अग्ने विवस्वेति च तानि ॥ (२.१६.७)
अग्नेस्त्रिणिधन उष्वायां द्वितीयपादद्वितीयं वृत् प्र ॥ (९.९.१)
अग्नेस्त्रिणिधने भिर्ये ॥ (३.१४.८)
अग्नेस्त्रिणिधने मन्दी ॥ (४.१२.१)
अघयोवरि प्रथमे ॥ (७.५.२४)
अङ्गदा शङ्कुनि ॥ (८.१.२६)

अ-चतुरक्षरे ॥ (५.१.५७)
अचमीङ्ख ॥ (५.१.१३)
अचिक्रदत्पवमानाभ्यर्षसीत्यत्र कण्वतरे ॥(७.७.२५)
अचिक्र मृज्यमानायां रन्ध्रोत्तरवाजजिन्मन्तेषु॥ (७.११.५)
अचिक्र हितम् ॥ (२.१७.२)
अच्छ कूलीयम् ॥ (१.११.१०)
अच्छ जरा ॥ (२.१.८)
अच्छ दासम् ॥ (१.२५.९)
अच्छ लेयम् ॥ (१.२२.३)
अच्छविशीयम् ॥ (१.२६.२)
अच्छ श्रुध्ये ॥ (१.१७.११)
अच्छ सुज्ञानम् ॥ (१.१२.८)
अच्छा क्षारम् ॥ (२.१.१२)
अच्छा श्रायन्तीयं क्षुद्राः ॥ (२.२२.४)
अच्छिद्ररयिष्ठयोश्च ॥ (५.११.५३)
अच्छिद्राञ्जोरूपसन्तनिपार्श्वानाम् सर्वत्र ॥ (५.८.२१)
अच्छिद्रैकर्चे णो नीचः से तःशब्दश्चावृद्धो विचे प्रत्यये ॥ (९.७.१७)
अच्छैकस्याम् ॥ (१.२०.१४)
अञ्जते कावम् ॥ (१.२४.१४)
अञ्ज प्र पञ्चमम् ॥ (९.९.१०)
अञ्जोरूपध्यमायामुस्थमाउवायां विरामम् ॥ (९.८.१३)
अञ्जोरैवतयोर्व्यम् ॥ (७.६.२०)
अ-र्तं-नपु-णः ॥ (५.२.१०)
अतंवस्तृतीयायाम् ॥ (८.७.१८)
अतँ हि ॥ (८.६.२२)
अतः परं पर्वविकारान् वक्ष्यामः ॥ (८.५.२९)
अतः परमगतिमन्तः स्तोभा ये तान् वक्ष्यामो व्यञ्जने प्रत्यये । स्वरे तु गति- र्भवति ॥ (५.६.१)
अ तयै॥ (५.१.१८)
अतरे ॥ (९.६.१०)
अतिच्छन्दस्सु देव्ये ॥ (५.११.७९)
अतिध्यमायां महानाम्नीषु ॥ (७.१२.२४)
अति मधु दस्मम् ॥ (५.१.३)
अतिसूर्यंपुष्प-मराय-कीर्त्येषु ॥ (६.११.१७)
अतिहारप्राप्तं व्यञ्जनं लुप्यते ॥ (७.७.४)
अतीषङ्गो यदिन्द्रेन्द्रा याहि ॥ (२.२९.१०)
अतीषङ्गे ण्वी ॥ (४.२९.६)
अतीषङ्गेन व्याख्यातः प्रकृतिभावः क्षुद्राः ॥ (४.२९.१७)
अतीषङ्गे पवस्वाद्ययोः ॥ (५.८.२८)
अतोऽन्ये नियमाश्रयाः पर्वाश्रयाश्च ॥ (८.५.५)
अत्यो गभस्त्योः ष्वाविशेत्येते शब्दास्त्रयः शार्ङ्गे ॥ (६.१२.४१)
अत्यो गभस्त्योः स्वः शब्दश्च ज्ञीये॥ (६.१२.३८)
अत्योधर्तायामुद्वद्भार्गवे ॥ (८.१.८)
अत्योऽर्के ॥ (६.१२.४०)
अत्रिष्टुबतिच्छन्दसोः ॥ (५.१०.३५)
अत्रेकाराभ्यासस्य विकल्पो न गतागतस्य ॥ (५.५.९)
अत्रैव काम्यं देव्ये ॥ (७.२.४४)
अत्रैव तृतीयायां त्वाꣳश देव्ये ॥ (७.१.२१)
अत्रैव तृतीयायां न सूर्यो भ्राजे ॥ (६.११.२५)
अत्रैव तृतीयायामत्यः सर्वत्र ॥ (७.१.९)
अत्रैव तृतीयाष्टमं वृद्धं प्रथमायाम् ॥ (८.७.२१)
अत्वे कालेये ॥ (९.३.२०)
अथ पर्वाश्रयाः ॥ (८.५.१४)
अथ भावान् प्रवक्ष्यामः प्रमाणं यैर्विधीयते ॥ आर्चिकं स्तौभिकं चैव पदं विक्रियते तु अथ विकल्पाः ॥ (९.१.१)
अथ स्तोभगतागतम् ॥ (५.५.१)
अथापवदाः ॥ (८.२.४)
अथापवादाः प्रश्लिष्टाः ॥ (६.१०.१)

अथोस्थभाव: ॥ (९.६.१)
अथोहगीतीनां प्रस्तावोद्देश: ॥ (१०.१०.१)
अदब्धायां त्वान्धा मध्ये ॥ (५.३.१७)
अदब्ध: सु माण्डवम् ॥ (१.१९.९)
अदर्शभ्यम च ॥ (१०.४.४)
अदर्शि ज्ञीये तानि त्यानि ॥ (३.२२.८)
अदर्शि श्रुध्ये ॥ (७.९.८)
अदर्श्यात्वाभिनिधनं काण्वम् ॥ (२.२२.२)
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अर्चन्त्युद्वंशपुत्रे ॥ (७.१०.१९)
अर्चन्त्युद्वंशीयवितयोः ॥ (७.१.१४)
अर्वाग्रथम् ॥ (५.६.५५)
अर्वाङ् त्रिलोपमेकेकावे ॥ (७.८.२६)
अर्षसि कण्वतरे ॥ (६.५.२३)
अर्षापत्यशाक्वरे ॥ (२.२४.४)
अर्षा यण्वम् ॥ (२.२३.८)
अर्षा-यस्ते वार्षाहरे ॥ (२.२५.३)
अर्षा शाकलवार्शे ॥ (१.५.३)
अर्षा सन्तनि ॥ (१.१४.११)
अ वकया॥ (५.१.३६)
अवक्तातविमायाविनः ॥ (५.११.५९)
अवद्युतानायां च तमसोऽर्के ॥ (६.६.२४)
अवन्त्यस्य सामराजे ॥ (७.१०.९)
अवन्त्यस्य स्वारकावज्ञीययोः ॥ (७.१.२५)
अवरुणा ॥ (५.१२.४७)
अवासृजोऽरातय इत्येतौ शब्दौ प्रोषुवत्सासु च॥ (६.१०.११)
अवसोनि ॥ (९.६.१२)[-अवसूनि ॥]
अ-विता-षभो-रिया-चत॥ (-चता) (५.२.३०)
अविधाद्यः ॥ (१०.१०.४)
अविप्रः ॥ (९.४.६)
अ विर् यम् दम् तो रः ॥ (५.२.८)
अविशोत्तमायाम् ॥ (१०.५.१६)
अवृद्धश्श्येने जिग्यु ॥ (५.२.२४)
अवृद्धं प्रकृतिः ॥ (३.१.२)
अवृद्धं सर्वमा भवत्योहोस्तोभे सस्वरे प्रत्यये ॥ रेवतीर्ना औहो प्राणा शिशा औहो । सा औहो।(८. ४.१२) × (८.४.१३)
अवृद्धः स्तोभात्पर इकारः सम्पद्यते । रायिं सोमश्र। वौ३ हो । वाहा । इयाऽ२ म् ॥ (७.६.३९)
अवृद्धमप्याइ भवतीशानं ण्वतरे स्तावे ॥ (३.१.८)
अवृद्धमप्या भवति ॥ (७.११.३२)

अवृद्धमप्या भवति ॥ (८.१.२०)
अवृद्धमप्यार्भवति ॥ (६.७.१३)
अवृद्धादिपदान्तात्स्वरे परे यकारो व्यवधीयत उपदान्ताच्च वकारो विकर्षे सर्वत्र तत्र चालोपः संधौ विरते लोपः ॥ (७.९.१)
अव्येऽद्रिः ॥ (९.४.१७)
अशतः ॥ (९.४.२)
अशिश्रयुः प्रवद्धार्गवे ॥ (७.६.७)
अशी ॥ (५.२.५६)
अशूष ॥ (९.३.१०)
अश्रुष्ट-आरत्नधा नहि ॥ (५.१२.७)
अश्वव्रतमभि वाजी ॥ (२.२६.४)
अश्वव्रते श्पतिः ॥ (४.२६.४)
अश्वव्रते हौ ह्वौ ह्यौ हौ होऽन्तेषु चत्वारः सोमाः ॥ (८.१०.२४)
अश्वान्धीगवयोः स्तोभधर्माच्छिद्रेषु पञ्चसु ॥ (९.२.१५)
अश्वायन्तो ॥ (५.६.५७)
अश्वायन्तोऽभित्वाशूरायां कण्वतरे ॥ (६.४.२०)
अश्विनोर्व्रतपूर्व इकारोऽति क्रान्तः ॥ (८.१०.२१)
अश्विनोर्व्रतपूर्वे च तालव्यम् ॥ (८.४.१६)
अश्विनोर्व्रतोत्तरे ॥ (९.३.१६)
अषतयश च ॥ (९.४.४)
अषिणो दनः ॥ (५.४.२३)
अष्टावौरुक्षयजागतसोमसाम्नोः ॥ (१०.११.१०)
अष्टेडरयिष्ठयोर्हित्वनादीदिहिस्वरा ॥ (९.१.५)
अष्टेडे र्मणि॥ (४.२३.८)
असंयोगे ॥ (५.३.२३)
असन्तु ॥ (५.२.५२)
असा क्षितमैडम् ॥ (२.५.५)
असा गौषूक्तम् ॥ (१.१४.१५)
असा त्वाष्ट्री ॥ (२.१९.११)
असा महामित्रम् ॥ (१.५.१२)
असा याममैडम् ॥ (२.८.४)
असा लौशोत्तरम् ॥ (१.१५.३)
असावित इन्द्रि सुते ष्टुतीः ॥ (४.२०.३)
असाविमान्त्ये ॥ (५.९.४५)
असाव्यंशुस्सर्वत्र ॥ (६.१२.२१)
असा सामराजम् ॥ (१.१०.३)
असा सोमसामाध्यर्धेडम् ॥ (२.१४.२)
असु ॥ (१०.४.१२)
असूरासः ॥ (१०.५.२)[-असुरासः]
असूर्यम् ॥ (९.८.२२)
असुर्यस्य न ते गिर इत्यत्र ॥ (६.११.२६)
असोम वरुणा ॥ (५.१०.२१)
अस्तावहारयोरवश्येहिस्तोमसुमराप्रमरजी च ॥ (१०.५.२२)
अस्ता संतनि ॥ (२.२.६)
अस्थाः ॥ (९.४.२७)
अस्मद् ग्रहणात् ॥ (५.१०.४१)
अस्य जरा ॥ (१.१९.१०)
अस्य पीत्वा काशीते ॥ (५.९.४६)
अस्य प्रत्नायामयं सूर्यशब्दः सर्वत्र ॥ (६.११.२४)
अस्य प्रत्नाशु-मार्गीयवे ॥ (२.१.१४)
अस्य प्रत्नां भ्राजम् ॥ (२.२४.१२)
अस्यष्मतम् ॥ (१.२३.८)
अस्य सत्रा ॥ (१.१७.९)
अस्यामही ॥ (१.१८.३)
अस्येदिन्द्रः क्षारे ॥ ६.३.३)
अस्येदिन्द्रश्चाभित्वा पूर्वायाम् ॥ (६.४.२१)
अहं गताभिशवयोरहंगताभिशवयोः॥(५.१२.५४)
अहं च ॥ (५.११.४०)
अहं च ॥ (५.१२.५२)
अहर्य ॥ (९.९.७)

अहिं स्वारे पर्णे ॥ (७.८.२१)

अहिन्वन्ति सर्वासु ॥ (९.७.२१)

आ: कारोऽत्वम् ॥ (६.५.१६)

आइःकारस्य भे स्वरे प्रत्यये ग्रहणैर्विसर्गलोपः (७.३.१)

आइत्वं प्रकृतिं चैव वृद्धं चावृद्धमेव च ॥ गतागतं च स्तोभानामुच्चनीचं तथैव च ॥(९.२.२)

आइन्द्रा सोमाभिधा ॥ (५.३.१५)

आइ प्राप्तमोइ भवति हिशब्द एवाहि सौभरा-महीयवयोः (३.१.४)

आउवाभीके सर्वत्र ॥ (५.८.१९)

आउवाव्यवहितमाउ भवति सर्वं पदान्त्यं च न्यञ्जनं लुप्यते ॥ (७.६.१)

आकारोऽत्वम् ॥ (६.५.१)

आकारणिधने भि पूर्वम् ॥ (४.१४.४)

आकारस्तन्त्वा विप्रायामिहवद्धामे ॥ (७.५.३०)

आकूस्ताव तृतीयं नीचमाद्यायाम् ॥ (१०.४.६)

आकू-हविष-घृतनिधनाश्वसाध्यानां-द्वे ॥(५.१०.७)

आग्नेये जास्वरं वृत् ॥ (१०.५.१८)

आग्नेये पुरोज्यग्निम् ॥ (५.९.१५)

आचतुर्थकृष्टं तु पादान्ते ॥ (१०.२.१४)

आजागृ शनम् ॥ (२.८.५)

आजा तमम् ॥ (१.१७.१)

आजाम्योको निधनम् ॥ (१.१२.१७)

आजा वितम् ॥ (१.११.७)

आजा वितोत्तरयोरेन्द्रयाहिपूर्वयोः पर्यूषु चोपान्त्यो-च्चापतिं गिरा ॥ (९.७.५)

आज्यदोहद्यौतानयोर्जुहूसंघातम् ॥ (८.६.१९)

आज्यदोहानि प्रतिलोमानि ॥(८.१०.१)

आज्यदोहानि प्रतिलोमानि प्रसुन्वायंस्सो तिस्रो वाच इति ॥ (२.२६.१)

आतीषादीये सर्वे ॥ (५.६.३५)

आतीषा सोमः ॥ (१.४.११)

आतूनाकूपारे चाद्यायाम् ॥ (९.७.१५)

आ तू पारम् ॥ (१.२.३)

आ ते सञ्जयम् ॥ (१.५.१०)

आते स्रौग्मतम् ॥ (२.७.५)

आत्मनि च महादिवाकीर्त्ये ॥ (१०.१०.१५)

आत्रेयं पुर ॥ (२.७.१२)

आ त्वा द्वाजम् ॥ (२.१०.१२)

आत्वा भ्यन्त इन्द्र हरी रसि ॥ (४.२२.२)

आत्वा लेयम् ॥ (-कालेयम्)(२.१५.१५)

आ त्वा वर्तः ॥ (१.१३.१३)

आत्वा विदश्ष्ट्रं पूर्वम् ॥ (२.१.२)

आ त्वे तिथम् ॥ (१.२.७)

आ त्वेन्द्र सुतोद्वंशीयम् ॥ (२.११.१)

आथर्वणदेवस्थानस्वरान्तरिक्षतौरश्रव-सानाम-विकारः ॥ (८.१०.३)

आथर्वणे सर्वम् ॥ (७.७.१६)

आदिद्वोदा तस्या हदुकुथरूपयोर्द्वितीयं घं प्रत्युत्क्रान्तं प्राप्तंचाभिगीतम् ॥ (९.४.५१)

आद्यं ध्यमायाम् ॥ (५.३.५४)

आद्यं ध्यमायाम् ॥ (१०.४.७)

[आद्ययोरतृतीये] अतृतीये॥ (५.४.१२)

आद्यात् ॥ (५.२.३)

आद्यान्त्ययोस्तु विकारः ॥ (१०.६.७)

आद्यायां चान्त्यस्य ॥ (१०.७.६)

आद्यायामन्ते सर्वासु ॥ (९.४.३३)

आद्यायामन्यत्र ॥ (५.२.५९)

आनंश देव्ये ॥ (७.७.५)

आनिधने तु-प्रत्यये ॥ (५.८.१२)

आनीकयां तृतीयः ॥ (८.१०.३६)

आ नो दोविशीयम् ॥ (१.२४.१७)

आ नो विश्वा श्यैतम् ॥ (१.२०.२)

आन्कारोऽनुनासिको वृद्धः सर्वत्र ॥ (७.५.३५)
आन्धादिः श्मे ॥ (५.१.२२)
आन्धीगवे च द्वितीयम् ॥ (५.२.५१)
आपप्राथोभे यदिन्द्रायां श्येने ॥ (६.९.१८)
आपृच्छ्यं सेधे ॥ (८.२.१०)
आ पृच्छ्यमवृद्धं सर्वत्र ॥ (६.११.५)
आ बो इदमाभा इत्यौशनानि ॥ (२.११.५)
आभीके ददे ॥ (३.१२.६)
आभीशवे पुरूणि घृणा ॥ (५.६.२४)
आभीशवे अभिगीतात् ॥ (५.२.५)
आमहीयवमध्यमायामुग्रंशर्मा ररिमाता स्वासु ॥ (८.५.३२)
आमायामासूर्यं सर्वत्र ॥ (६.११.२३)
आ यः पुरमग्रे त-कमश्वम् ॥ (२.१६.५)
आयः पुमध्यमायां तु मराम् ॥ (८.५.३४)
आयास्य आन्धान्तः ॥ (५.३.२२)
आयास्ये तु प्रश्लेषः ॥ (६.९.३)
आर्चिकं निधनं न्याये स्तौभिकं वा यदक्षरम् । कृष्टाकृष्टं भवेत् स्वार्यमन्तोदात्तं वृषेस्वरम् ॥ (९.२.१०)
आर्चिकमकृष्टं सर्वत्रायोनौ ॥ (९.८.६)
आर्यः कालेये ॥ (६.५.१०)
आर्यः कालेये ॥ (७.२.१४)[-आर्यः]
आर्षभश्येनयोः प्रान्त्ये ॥ (५.९.४०)
आर्षभे माकीम् ॥ (३.३.४)
आविताजराइतृणामौऽ२३ । आ । हूमहिश्रवस्यवो प्रत्युभाइः । औऽ२३ ॥(८.३.५)
आशु च ॥ (५.९.१६)
आशुभार्गवे त्र्यक्षरोद्धा ॥ (९.७.१२)
आशु मदच्युतः कर्चे ॥ (१.२२.१६)
आशूच्चा ॥ (२.११.६)
आश्वं द्रोणा-सुता सोमैकर्चौ ॥ (१.२.१०)
आष्कारणिधने नृभिः ॥ (४.७.५)
आष्कारणिधने वेद नेन्द्रो ॥ (४.१०.६)
आष्कृतं तं वः ॥ (२.१५.९)
आष्टादंष्ट्रार्कपुष्प संकृति यशस्सु प्रश्लेषः ॥ (६.८.१८)
आसाद्वन्तीयोत्तमे ॥ (६.५.११)
आसितमयं पूषेति ॥ (१.२३.१९)
आसितेऽपघ्नन् ॥ (५.९.२९)
आसो-गोमन्त्रः सफश्रुध्ये ॥ (१.२४.१२)
आसोफतृतीयायामृतेन योनिवन्मध्ये जा प्लुतं प्रान्त्ययोर्वलोपश्चाद्य उच्चैस्तकारः ॥(९.१.१७)
आ सोमान्तरिक्षम् ॥ (२.२६.१७)
आसो सखा वाचः शौक्त एकर्चौ ॥ (१.४.१)
इकारः प्रसोमास्वे ॥ (७.५.३१)
इकारोऽत्वम् ॥ (६.५.२०)
इडाभिरैडानामिडान्ताः ॥ (८.९.११)
इदं गारम् ॥ (१.२.५)
इदं घृतश्चुन्निधनम् ॥ (१.२.६)
इदं वारम् ॥ (२.१.५)
इदं-संघातस्त्रिष्टुप्सु पार्थवाराहवासिष्ठ-कुत्सरथीयादिषु ॥ (८.६.१४)
इदावासिष्ठे च ॥ (८.७.२०)
इदाह्यो मानवे ॥ (६.१२.३)
इद्द्विहिंकारज्ञीययोस्त्वमिन्द्रपरित्यवो ः॥[इद्] (७.५.८)
इन औशने ॥ (१.२१.१८)
इनो राजद्वितीयायां चौशने ॥ (६.११.१६)
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ऋषिकृच्छिशुं देव्योद्वज्ज्योतिषेषु ॥ (६.७.६)
ए इ-ऐ-ई इत्येतानि ॥ (३.१.३)
एकं ष्ठे ॥ (५.११.३२)
एकमन्यत्र ॥ (५.११.५०)
एकमन्यत्र ॥ (५.११.४७)
एकर्चे चोत्तरयोः ॥ (५.१.५८)
एकर्चे द्वे ॥ (१०.५.१४)
एकर्चे दैर्घम् ॥ (कर्चे) (१.२१.१५)
एकर्चेऽष्टमम् ॥ (५.३.६९)
एकवृषे च देवतानाम् ॥ (८.१०.७)
एकाक्षरणिधने च जये शताद्वितीयम् ॥ (९.७.२६)
एकादशोत्तरे जनित्रे ॥ (१०.११.११)
एकारश्च प्रकृतिप्राप्त ऐ भवतीहवद्दैवोदासे पुनश्च ।
। (३.१.७)
एकारादःकाराच्च भोगः ॥ (७.१०.२८)
एकारान्ताः सुज्ञाने ॥ (८.९.१६)
एकारे च नित्यं दीर्घत्वं शङ्कुनि ॥ (८.८.१०)
एकारे च यकारं यामोद्वतोर्गतिमांश्च पदान्तः सन्धौ यलोपो विरते । रमताइयेऽ२३॥(७.१०.२७)
एकारौकारयोरत्वमोष्ठ्ये ॥ (६.५.२९)
एतं हवद्देव्ये ॥ (५.९.५१)
एतदेवोदाहरणं यूथादानायां कौल्मकण्वबृहतोः ॥ (६.६.१५)
एतदेवोदाहरणमयं सूर्यायामामहीयवबोधीयर्षभ-पावमानाशुमार्गीसौम्यैटतसाकेषु ॥ (६.७.५)
एतदेवोदाहरणमभिक्रन्दायां धेनु-वरुणयोः ॥ (६.६.१८)
एतदेवोदाहरणमभिसोमाध्यास्यायां हदुक्थाग्रेस्त्रि-णिधनहन्मनेषु ॥ (६.६.२२)
एतदेवोदाहरणमयं पुनायां ज्ञीये ॥ (६.६.२६)
एतयोर्दैर्घे चैवम् ॥ (५.१०.२७)
एताः कावे श्वेद ॥ (४.११.१०)
एतान्येवातीषङ्ग्योर्वीवर्जम् ॥ (४.२९.१०)
एतास्वेव कौल्मल ॥ (२.१०.१)
एतास्वेव तृतीयम् ॥ (२.२४.१०)
एतास्वेव त्रिणिधनम् ॥ (१.३.१)
एतास्वेव दासम् ॥ (१.१५.१)
एतास्वेव दैर्घम् ॥ (२.१७.१)
एतास्वेव मरायम् ॥ (२.१९.२)
एतास्वेव मरायम् ॥ (२.१९.८)
एतास्वेव मित्र-तटसाकलम्बानि ॥ (२.२.१)
एतास्वेव वर्यः ॥ (१.६.१)
एतास्वेवाकूपारम् ॥ (२.५.१)
एतास्वेवापांव्रते ॥ (२.२८.५)
एतास्वेवाशुमार्गीमित्रटतसाकलम्बानि॥ (१.८.१)
एतास्वेवासित-साध्र-पाराणि ॥ (१.११.१)
एतास्वेवौरुक्षयम् ॥ (२.१३.१)
एतेन प्रदेशेनोह्यः सामगणः कल्पयितव्यः ॥ (८.१०.३९)
एतैर्भावैस्तु गायन्ति सर्वाः शाखाः पृथक् पृथक् पञ्चस्वेव तु गायन्ति भूयिष्ठानि स्वरेषु तु ॥ (९.२.५)
एदु देव्यम् (२.४.४)
एना-प्रत्यु-इमा उवाम् अग्नेविवस्वत् त्रिकद्रुकेषु बृहत् ॥ (२.२८.८)
एना-प्रत्यु-इमाउवामिति चैकैकस्मिन्वारदेव्यश्रुध्यानि सन्धौ ॥ (२.१६.६)
एना मित्रे ॥ (२.५.१८)
एन्दु मारुतम् ॥ (१.२१.८)
एन्द्रया क्रौञ्चाद्यम् ॥ (२.२०.२)
एवं जातीयानि ॥ (६.९.२४)

एवं जातीयानि ॥ (७.६.३)
एवं जातीयानि ॥ (७.७.३)
एवं जातीयानि ॥ (७.९.३)
एवं जातीयानि ॥ (७.९.१७)
एवं जातीयानि ॥ (७.१०.१६)
एवं जातीयानि ॥ (७.११.३)
एवं जातीयानि ॥ (८.१.३)
एवं जातीयानि ॥ (८.३.३)
एवं पदाय स्तोभाः ॥ (८.१०.२७)
एवं सर्वेषामेष विकारविधिः ॥ (८.१०.३८)
एवमादयो नियमाश्रयाः ॥ (८.५.१३)
एवमेव तनिहन्मे ॥ (२.२.४)
एवा भरम् ॥ (२.१६.२)
एवा मही ॥ (१.३.९)
एष एव शब्दः संकृष्टो गोमन्त्रः पौष्कले॥ (७.१.६)
एष एव शब्दः सूर्यवतीषु ॥ (६.११.१५)
एष एव शब्दोऽक्रान्वासिष्ठे ॥ (६.१२.२९)
एष ब्रह्मा लेयम् ॥ (२.१५.८)
एष स्य शङ्कु ॥ (२.१०.२)
एषस्य शार्करम् ॥ (१.७.५)
एहीमिहवद्दैवोदासे ॥ (३.१.५)
एह्यू कमश्वे ॥ (६.११.३३)
एह्यू वारे न्दुभिः ॥ (३.२७.३)
एह्यू साकम् ॥ (१.१.१२)
ऐटत-सारथिनोरविगीता ॥ (५.१.४५)
ऐटते त्वभ्यासे प्रत्यये ॥ (७.९.१४)
ऐटते म्नानि ॥ (४.१३.३)
ऐडकावे बृहन्नधि ॥ (३.१८.१)
ऐडकौत्से च ॥ (८.७.२९)
ऐडमायास्यं तृचे ॥ (१.१३.३)
ऐडयामे मती सखी ॥ (३.१८.३)
ऐडयास्ये षसि दसि नोद्गीयादौ देवो द्वितीयः ॥ (३.३.१०)
ऐषिरे दी द्वितीयम् देव पूर्वम् श्पतिः स्वरी॥ (३.१०.१)
ओकारः ॥ (८.२.१३)
ओकारः पादमध्ये ॥ (९.६.७)
ओकारस्य कृतलेययोरत्वम् ॥ (१०.५.२७)
ओकारोऽत्वम् ॥ (६.५.२५)
ओकारोऽन्तःपदिको ग्रहणादाभवति। नमो लभाघोव्यं च। अग्राइन्नाऽ३४। औ हो वा। तो मघाऽ३४। औ हो वा। तालव्यं च ॥ (८.४.१)
ओकारोऽन्तःपदिको ग्रहणादा भवत्येकारहकारयोः प्रत्यययोः कावयाम–वाम्र–सोमसामसु ॥ नामतृताऽ२ ईयमधिरा एऽ५ । दुरितासाऽ२३ एऽ३। सुषा होऽ२३ इवसा होऽ२ श्येनोनयाऽ२३ हाइ ॥ (८.४.१०)
ओको ष्णिहमजी ॥ (२.१४.६)
ओवौकारयोरनन्तरस्वरनीचाद्ययोः प्रत्यययोः सर्वं वृद्धमाभवत्यन्तलोपश्च ॥ (८.२.१)
ओवापरायान्त्वो भवति ॥ (१०.२.११)
ओवौकारयोरेकीभावेलोपः ॥ (७.१०.३०)
ओषधीभ्यो ज्ञीये ॥ (७.२.२८)
ओष्ठ्यश्चान्तःपदिको नाउ भवति ॥ (७.६.८)
ओस्तोभेच महामिन्दो ॥ [सत्रासाहीये] (६.५.२७)
औकार उराविमौ मधौ मतौ तस्थौ ॥ (९.६.१४)
औदलं तृचे ॥ (१.२३.३)
और्णायवयोरो भवति यकारे ॥ (१०.२.१७)
और्णायवयोस्त्वो भवति ॥ कविक्रतोऽ२ याऽ२३४ औ हो वा। (८.४.६)
और्णायवे याति मही ॥ (३.५.११) (-याती माही)
और्णोत्तरं स्वासु ॥ (१.४.९)
औशनःसाकम् ॥ (२.१०.५)
औशनवैरूपे तिस्रः ॥ (२.१३.६)
कई काण्वमाष्कृत ॥ (२.१०.१०)
ककुभि चतुर्थम् ॥ (५.३.६६)

ककुभे त्वं सर्वः ॥ (५.१०.१४)
ककुभे दय ॥ (९.३.४७)
ककुभे च योनौ ॥ (५.४.७)
ककृ तन्ते मदायां हारि-भर-वारेषु ॥ (६.६.२५)
कक्षे मदि नारे ऊतिः ॥ (४.१.१)
कक्षे सर्वे ॥ (५.६.४)
कक्षे सुते ॥ (३.३.१)
कण्वबृहति च ॥ (८.९.९)
कण्वबृहत्याद्यान्त्यावगतौ ॥ (५.५.७)
कण्वृहत्युपोत्तमं चावृद्धाद्यपादाद्यम् ॥ (५.१०.३३)
कण्वेभिः ॥ (५.६.१५)
कनि तिस्रोवाचायां सैन्धुक्षितौशनयोः ॥ (७.११.८)
कनीयस्यादितो लोपः पर्वणां संघातानां च ॥ (८.५.१७)
कमश्वे च पूर्वे ॥ (५.११.४)
कमश्वे र्मिणी न्मात्री ॥ (४.१६.५)
कया तरम् ॥ (२.२३.२०)
कया ते देव्यम् ॥ (१.२२.१)
कया देव्यम् ॥ (१.१.४)
कया स्वारं पर्णम् ॥ (१.२०.८)
करेऽभि ॥ (५.११.२५)
कर्म वत्सासु ॥ (७.७.१५)
कर्षणे तु निवर्तेते त्सायिबायामुपद्रवे । ओभावो दृश्यते साम्रि औभावश्च (९.२.८)
कलेऽर्षा प्रान्त्ययोः ॥ (५.१०.६)
कविः तुवे श्वेस सः पी असि तृतीये ॥ (३.७.६)
कविमिवायां चौशने ॥ (७.१०.६)
कश्चित्पदान्तो लोपः प्राप्तोऽतिह्रियते कश्चित्पदान्तः पूर्वाङ्गं प्राप्तोऽतिह्रियते । वचनात् । प्राक् स्तोभस्य स्वरान्तो विरामः स्तोभान्ते विरते लोपः संधावलोपः ॥(७.७.२२)
कस्तं देव्यम् ॥ (२.३.११)

काक्षीवत उच्चावत् ॥ (८.५.२२)
काण्वे तवेत् यन्ति यन्ति ॥ (३.२.१३)
काण्वमामन्द्रैरभिनिधनम् ॥ (२.१०.१७)
काण्वमाष्कृतमभि सो ॥ (२.१०.३)
काण्वे रन्ता ॥ (८.१.१८)
काण्वे रित्र ॥ (४.१५.३)
कामे च प्रथमकल्पे सर्वासु ॥ (९.३.१३)
कामे च सर्वासु मद-भिय-रुह-शब्दा मध्यमे विकल्पे ॥ (६.५.४०)
काम्पा च प्यते ॥ (१०.६.२३)
कार्णश्रवस इव ॥ (३.७.८)
कार्णश्रवसोत्तरयोर्नुषेजनासदावृधाम् ॥ (८.६.८)
कार्णश्रवसोत्तरयोर्व्यैः स्वदया सदावृदाम् ॥ (१०.८.१)
कार्तयशे तीवो यित्नवे ॥ (३.८.९)
कार्तयशे सर्वे ॥ (५.७.२)
कार्ते च परि ॥ (९.३.१५)
कालबविनामपि प्रवचनविहितः स्वरः स्वाध्याये ॥ (८.८.२८)
कावपर्णकूलीयानामो भवति ॥ (१०.२.४)
कावरथन्तरयोः सर्वत्र ॥ (५.९.५९)
कावश्रौतकक्षार्षभत्र्यन्तायास्यैडौक्ष्णोरन्ध्रैड - (१०.१०.१२)
कावे कविम् जसी ॥ (३.२३.७)
कावे गीतषष्ठःसर्वत्र ॥ (९.९.९)
कावे दध्रे माहि ॥ (३.१८.८)
कावे घिर तार्ती अभि तृतीयायाम् ॥ (३.२.१०)
कावे नक्री ज्योतिः ॥ (३.२५.८)
कावे नेन्द्रात् निक्तम् ॥ (३.१९.६)
कावे भिधे ॥ (३.१३.३)
कावे स इत् ॥ (३.२६.१)
कावे स्वासु भिशब्दादकारागम उदपप्तायां च वाशब्दे च नित्यमोत्वम् ॥ (८.५.३८)

काव्यम् नाभ्यासे ॥ (७.२.३६)
काशीते त्राजित् ॥ (३.११.५)
काशीते नए ॥ (३.२८.६)
काशीतहाविष्कृतयोस्त्वंशब्दःसर्वासु ॥(७.१.१२)
किमित्त्रिकबृहद्देव्ययोर्वृणी प्रथमम् ॥ (८.८.४)
किमिद् बृहत् ॥ (२.२५.१२)
कीर्त्यवशः सःसर्पेषु वान्ते यतिः शब्दौ नीचौ॥ (९.८.२०)
कुण्डपाय्यः सद्मने ॥ (६.११.३७)
कुत्सस्याधिरथीये वक्ति एति रेभन् जूतिम् मते ॥ (४.२१.५)
कुवित्स्वासु मार्गीयवे ॥ (७.७.२४)
कुवित्सुनायां बोधीये ॥ (१०.१.१)
कृण्वते क्रौञ्चे ॥ (६.७.१८)
कृतस्वराणि पर्वाणि परिमिताक्षराणि छन्दसि॥ (८.५.१५)
कृतिनि परीतोत्तरयोः ॥ (५.८.२५)
कृतिनि तृतीये दे सर्वत्र रम्यते ॥ (१०.५.९)
कृते चापदान्तः ॥ (९.३.८)
कृते थे तुरीयं सर्वत्र षष्ठं ध्वक्षयोः ॥ (५.२.६३)
कृत्व्यस्तौरश्रवसे ॥ (८.१.३०)
कृत्व्योऽनुमाद्योऽत्योगभस्त्योः स्वः प्वाविशैत्येते शब्दाः षडष्टेडे ॥ (६.१२.४२)
कृपे स्वासु नैपे ॥ (७.१२.१४)
कृष्टवृद्धयोर्मध्ये गीतं लुप्यते ॥ [–वृद्धकृष्ट ...] (९.९.११)
कृष्टाद्वृष्णि ॥ (१०.१०.१३)
केतवः स्वासु मरुताम् ॥ (६.८.६)
कौत्सदंष्ट्रोत्तराकूपारश्रुध्यपृश्निमानवाद्यरुणवैधृत-वासिष्ठतिथकुभनित्रेषु च नौ ॥ (१०.८.१०)
कौत्समभीनः स्वारम् ॥ (२.७.१४)
कौत्से च हिशब्दः ॥ (९.३.२८)
कौत्से चेकारोकारौ ॥ (९.३.३)
कौत्से प्रियाः रयिम् ॥ (४.१३.२)
कौत्सेऽभितृतीयायामुभौ स्तोभौ ॥ (५.७.१६)
कौत्से मेषु मनि ॥ (३.३.७)
कौत्से वे सूष्वा चतुर्थमेकोना ॥ (९.४.२९)
कौत्से हिशब्दो वृद्धः प्रकृतौ ॥ (८.८.११)
कौल्म इष्टा सिकृणुषाम् ॥ (९.७.११)
कौल्मलान्धीकावाभीकसोमर्षभमरुतां योनौ प्र ॥ (५.१०.१०)
कौल्मे स्तावे ॥ (६.९.७)
कौल्मे स्राणि ॥ (३.२३.१०)
क्रतुःश्यैतम् ॥ (१.१७.१८)
क्रतुःष्टम्भम् ॥ (१.१७.१६)
क्रतुं जनित्रम् ॥ (१.१९.३)
क्रतुं द्वाजम् ॥ (१.१९.५)
क्रतुं धसम् ॥ (१.१८.१)
क्रतुं मानवाद्यम् ॥ (१.१९.१)
क्रतुं मीढम् ॥ (१.१८.१८)
क्रतुंविच्च पूर्ववत् ॥ (७.७.१९)
क्रतुः परीताध्यास्यायामायास्ये॥ (७.४.३)।
क्रन्दे शूर इन्द्रस्य ॥ (५.८.१८)
क्रमुरिन्द्रक्रतुमित्यत्र ष्टम्भश्यैतनित्रेषु ॥ (७.४.६)
क्रायां राजे ध्यमायां पाष्टे वृत् ॥ (१०.७.५)
क्रेष्वायास्ये पुनान इत्यत्र सोमँसोदे वृद्धे ॥(९.४.४५)
क्रोशे धीभिः ॥ (४.४.६)
क्रोशे प्रिया त्रीणि ते सर्वत्र विवृतमकारप्रत्ययम् ॥ (३.६.८)
क्रौञ्चयोः पर्याकूपारे चागताः स्तोभाः ॥ (५.५.१५)
क्रौञ्चाभिनिधनसप्तहपय उत्तरधर्तोद्वत्रा-सदस्यवेषु वृण्यादिः॥ (९.३.२२)
क्रौञ्चाष्टमिके श्वो विभाष्यते ॥ (६.२.३)
क्रौञ्चे घोषे ॥ (४.२०.१)

क्रौञ्चे च हिशब्दाभ्यासात् ॥ (८.५.२६)
क्रौञ्चे चोवित् सर्वत्र पञ्चमः ॥ (३.६.१५)
क्रौञ्चे त्वसंयोगे ॥ (९.३.२६)
क्रौञ्चे दे चमात्प्रथमोच्चम् ॥ (१०.५.१)
क्रौञ्चे धियाः ॥ (३.७.१०)
क्रौञ्चे भि ॥ (३.४.६)
क्रौञ्चेऽभि ॥ (४.१८.४)
क्रौञ्चे मदे ॥ (४.१४.२)
क्रौध्यमषष्ठं नवमात्रम् ॥ (९.१.७)
क्रौध्यष्टम्भतमछन्दसवैयश्वत्वाष्ट्रीसामोर्ध्वेडश्यैतसाध्राणां यथर्चस्तृतीयो दादिः ॥(५.१२.६)
क्रौशौपगवोत्तरवैकर्चतृचहवद्देव्यवरुणयववाजीयादारसृच्छुद्धीयपदनिधन-चित्रषङ्गयण्वयामानां विपर्ययो यथा योनौ॥ (५.१०.४५)
क्वेचिद्विरतेऽप्यगतिः ॥ (५.५.४)
क्वेचिदिकारात् ॥ (७.१०.२९)
क्षाश्चाउवायां प्रत्यये नित्यवत्सा-तीषङ्गसिमासु ॥ (६.५.१९)
क्षिते च ॥ (५.१०.३१)
क्षिते च हाशब्दे ॥ (८.७.३२)
क्षिते शुभ्रंरायस्समू ॥ (५.९.७)
क्षीवते द्वितीयपादान्त्यमद्वितीयस्वरम् ॥ (९.७.१९)
क्षुष्टम्भे स्वादिष्ठाद्ययोरन्त्यः ॥ (५.६.११)
क्षौद्रे च ॥ (९.३.७)
क्षौद्रेऽतिचतुर्थम् ॥ (५.३.९)
क्षौद्रे तु वृणी प्रथमम् ॥ (८.६.३०)
खानसे सहिमभ्यासे माने ॥ (३.८.५)
गणगीतीनामन्ते निधनम् ॥ (८.५.१२)
गतहन्मनयोरत्के ॥ (४.९.१)
गतिमान् पूर्वःस्तोभःसौभरे सनोयुवा-तवत्यदिन्द्रियायां सर्वासु तंवोदस्माद्यायां च ॥(५.५.१७)
गतिर्विरते ॥ (५.५.३)
गते तेदि ॥ (४.६.८)
गतेरेकारभावप्राप्ताया एकारनिवृत्तिः ॥ (८.५.१०)
गतेश्च कनीयस्यत्वम् ॥ (१०.५.२६)
गर्भो महत्तत्सोमायां सर्वत्र ॥ (६.८.७)
गवतृतीयदशमं कृष्टं सर्वत्र ॥ (९.१.९)
गवां च पूर्वे ॥ (५.११.८१)
गवां चोत्तरे ॥ (५.११.५२)
गविष्टयेऽभिद्युच्यावने ॥ (७.१२.२१)
गवे तृतीयः ॥ (५.११.२३)
गां वर्ते ॥ (५.११.६४)
गायन्तित्वायां च त्वाष्ट्री साम्नि ॥ (७.११.७)
गायन्ति साभ्यासं त्वाष्ट्री ॥ (२.२०.१)
गायन्तो यूथादानायां कण्वबृहति ॥ (६.९.८)
गायन्त्याद्यायामाष्कारणिधनवत् ॥ (८.५.२०)
गायविते चेत ॥ (४.२०.४)
गारे भयिन् ननि गोभिः त्वास्मिन् ॥ (३.३.५)
गिरस्त इन्दायां च संहिते ॥ (६.६.१९)
गिरा गिरा प्रप्र नशंसिषं तस्थुषश्चेत्यनुब्राह्मणं स्वाध्याये ॥ (८.८.२५)
गिरेर्वृष्णि ॥ (७.३.१०)
गिर्वणस्त्वया भूषन्ति मानवे ॥ (७.७.२९)
गीतचतुर्थं च ॥ (५.३.७०)
गीथाद्यं कावे ते ॥ (५.२.५७)
गीथोपान्त्यं त्रीषु बोधीये ॥ (५.३.४५)
गीर्भिरुत्तरे ॥ (७.११.२३)
गुरुषु निधनैकदेशः ॥ (८.१०.९)
गूर्दे उत सुम्ना ॥ (५.११.९)
गूर्दे उत्तरयोर्होता यक्षाम् ॥(९.८.१)[- होतारं ....]
गूर्दपूर्वयोर्दुम्ना ॥ (५.६.६०)
गूर्दे वृद्ध ओ भवत्यकारोऽग्नि प्रत्यये चादौ ॥ (१०.२.१)
गूर्दे द्वदी षष्ठः ॥ (३.७.१२)

गृकारो हकारेऽपृकारः श्निकारे ॥ (६.६.७)
गृविः प्रसोमदायां कण्वतरे ॥ (७.३.६)
गृविर्ज्रीयम् ॥ (२.१२.१३)
गोजी च ॥ (५.११.२०)
गोमत् पौष्कलम् ॥ (२.१०.७)
गोमन्त्रश्च ॥ (१०.६.३)
गोमन्त्रः श्रुध्ये ॥ (७.४.१६)
गोमन्त्रस्त्रैतम् ॥ (२.७.२)
गोमानाग्नेयं पङ्क्त्याम् ॥ (२.१२.३)
गोराङ्गिरसे विच ॥ (४.२१.९)
गोविच्छ्येनः ॥ (२.२०.१४)
गोष्ठः पुना पङ्क्त्याम् ॥ (२.१२.५)
गोष्ठ'-प्रतोद-पुष्प-धर्म-विधर्म-पार्श्व-सन्तनि अवाजम्।सदोवि-नरे परमज्याः (५.११.५१)
गौङ्गवे दिवे पूर्वम् परि ॥ (४.६.९)
गौतमेऽन्त्यः ॥ (५.६.१३)
गौशृङ्गेऽष्टादशविंशेष्टुभि ॥ (५.३.३४)
गौशृङ्गे स्वर्विदः ॥ (७.११.२०)
गौषूक्ते यंआ ॥ (५.८.२)
गौषूक्ते तूच्चातायामूने षाशब्दाभ्यासात् संप्राप्तिः ॥ (८.५.२५)
ग्रि स्वी वारे ॥ (१०.८.१३)
ग्रहणादा भवति ॥ (८.२.२५)
ग्रहणादाभवति ॥ (८.३.२४)
ग्रहणात् ॥ (८.१.२३)
ग्रहणानि ॥ (५.११.१)
घं यामे ॥ (५.१.५९)
घं वैधृते ॥ (५.१.५३)
घतः पार्श्वे मोषुत्वायाम् ॥ (७.८.२२)
घ त्वा वर्तः ॥ (१.१७.६)
घत्वाष्टम्मम् । [घत्वा ष्टम्मम्] (१.३.१५)
घमृगाद्यं तमसे ॥ (५.३.१)
घृणा ॥ (५.६.३२)
घृतनिधनसांवर्तयोराद्यायाम् ॥ (५.२.६९)
घृतनिधनाद्यायां च ॥ (९.४.३४)
घृतनिधने छतानुवमित्यत्र स्वरागमः ॥ (८.६.११)
घृतनिधनेऽन्त्यः सर्वासु ॥ (५.६.६)
घ्नन्ताः काऽ२३र्ष्णाम् । काऽ२३ द्धींऽ३ एवं जातीयानि ॥ (६.६.२)
घ्न्यानाः श्रुध्ये ॥ (७.२.२)
चकृमा शाक्त्ये ॥ (६.६.१४)
चतुरक्षरा प्रथमा द्व्यक्षरे परे ॥ (८.७.१६)
चतुरक्षरो वा सुरूपाजिगैडसाकमश्वानाम् ॥ (१०.१०.९)
चतुर्थं ब ॥ (५.१२.३२)
चतुर्थमन्त्यायाम् ॥ (५.३.५७)
चतुर्थे तु वृणी जास्वरं सर्वत्र ॥ (१०.६.२२)
चत्वारि पिबन्तमयं तं हि ॥ (५.३.५९)
चन्द्रो बाभ्रे ॥ (६.३.१४)
चमं न जातोऽदब्धः सुदेवो वः ॥ (९.७.३)
चमं योनौ ॥ (५.३.१२)
चरे वारे हत्याम् ॥ (८.४.७)
चवि प्रत्नंपी जये ॥ (३.१.१५)
चव्यधयदिमायामुत्सेधे ॥ (७.११.२६)
चस्साम्नि च तृतीयम् ॥ (५.१२.३५)
चासाद्वन्तीयोत्तमतृतीयायाम् ॥ (६.९.१७)
चि॥ (५.१.५४) (-अचि) (-चि)
चित्तदद्यायां वन्तीये ॥ (७.८.१८)
चित्पर्णे ॥ (३.२८.३)
च्यावनमेकस्यां पवस्व ॥ (१.२६.५)
च्यावसधमासुर्य-सवना-जन-गृह-क्षंमश्चाइकारात् ॥ (५.११.३७)
छन्दसि तु प्रश्लेषः ॥ (६.८.८)
छन्दसे गहिनान्त्ये तीवे ॥ (३.४.३)

छान्दसीषु दिशोवसोराणां घोनाम् ॥ (७.६.२४)
छान्दसीष्वाद्यायाम् ॥ (५.८.३०)
छिद्रेऽभिसोमाद्यायां नीचं ध्यभ्यासे ॥ (९.८.९)
जगतीषु च वाराहे ॥ (५.४.१३)
जठरेषूद्वत्कावववासिष्ठाभिक्रन्दार्केषु ॥ (७.९.५)
जनस्यैताबो कावानि ॥ (२.११.१०)
जनिता ज्ञीयम् ॥ (२.२०.७)
जनिता श्यावाश्वम् ॥ (२.२०.१२)
जनितेति द्वे ॥ (५.११.३४)
जनित्र्यश्येने ॥ (७.२.४२)
जनेच भु ॥ (१०.६.१०)
जमवर्ते च ॥ (६.१०.२५)
जमवर्ते तुते ॥ (४.१०.९)
जमवर्ते ध्यमायां रनोनुमा चदक्षसाम् ॥ (८.६.४)
जम्भस्वरयोरनाभावस्तालव्यस्यान्तःपदिकस्य॥ (७.११.२९)
जम्भे च ॥ (६.९.९)
जम्भे च तृतीयो दादिः ॥ (दादिः = पादादिः) (९.४.२४)
जम्भे च त्वामिद्धीत्यत्र ॥ (७.७.३१)
जम्भे प्रतिहारे ॥ (६.९.६)
जम्भोत्तरसंस्तोभाञ्जोरूपाणां सामान्तेऽन्त्यं वचनम्॥ (८.९.२३)
जय उतोनः ॥ (५.१०.३)
जयत्रिणिधनसाप्तमिकेषु च थे सर्वादिः॥ (९.४.१९)
जयसितश्यैतेषु शपेव चतुर्थे ववपामन्द्रे॥ (९.४.५०)
जये क्षारान्ते देव॥ (-आक्षरान्ते,-क्षारान्ते) (४.१.५)
जये च स्तावान्त्यमयोनौ ॥ (१०.४.१४)
जये हारात् ॥ (५.२.२९)
जरि स्वारे पर्णे ॥ (७.११.३६)
जसावसन्तमन्धर्मन्त्सुत उद्रयः षिभिर्धयन् । न्यायादेतान्यपेतानि श्वत एके वृधेस्वरम् ॥ (९.२.१२)
जसा वितपार्थे ॥ (१.५.८)
जसा वैश्वमनसे ॥ (६.५.४)
जातमार्यज्ञीये ॥ (७.२.४) [-जातार्य ....]
जातो वाचः साम्नि प्रियदेवायाम् ॥ (६.४.१३)
जारः प्रसुन्वान-द्वितीयायां विते ॥ (६.४.५)
जाराग्निन्दूतोपक्रमाणां ते एवाविभाग्यानाम् ॥ (१०.१०.२०)
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देव्ये ग्रे ॥ (३.२३.१)
देव्ये त्वनृगन्तीयः स्पर्शः प्रथमस्वरो नामिविसर्जनीयश्च ना भवति । तत्र चौहोशब्दः प्रथमात्-कृष्यते ॥ (८.३.४)
देव्ये दर्शि ॥ (४.१६.७)
देव्ये दीधि ॥ (९.३.४४)
देव्येप्रहूद्वितीयेऽमन्थताम् ॥ (१०.९.७)
देव्ये प्रेद्धो ॥ (३.१२.१३)
देव्ये येद प्रिया ॥ (४.३.७)
देव्ये रेव ॥ (३.२८.२)
देव्ये विष्ठ ॥ (५.१२.४१)
दैर्घवर्जम् ॥ (७.१.४)
दैर्घे व्रात्याग्निष्टुतोर्गीथद्वितीयसप्तमे कृष्टे ॥(५.३.६१)
दैर्घे व्रात्योत्तरयोश्च थे ॥ (९.३.३५)
दैवोदाक्षारयोः ॥ (५.६.८)
दोविशीये स्तावहारोपाया वान्तास्थे दौपूर्वौ हान्तौ॥ (८.७.३५)
दोविशीये हारादिः ॥ (९.४.२६)
द्युम्नं प्राणा वनक्रोशे ॥ (१.५.७)
द्युम्नं प्राणा सफश्रुध्यैकर्चौ ॥ (१.१७.१३)
द्युम्नमैषिरम् ॥ (१.९.१)
द्युम्नी प्रमँहिष्ठीये ॥ (७.९.२८)
द्यौताने तृचमध्ये ॥ (५.१.५६)
द्यौताने मई यवि याभिः, ह्माणि, दिवेपूर्वम् युगे ॥ (३.२२.४)
द्रि दंष्ट्रे ॥ (५.१२.२४)
द्वादश हरिश्रीयन्ते ॥ (१०.११.१२)
द्वादशाक्षराणि च रैवतर्षभे ॥ (१०.११.५)
द्विता सुज्ञाने ॥ (६.५.७)
द्वितीयं सन्तः ॥ (९.३.३२)
द्वितीयमकर्षणम् ॥ (१०.९.५)
द्वितीयमन्यस्याम् ॥ (९.४.३९)
द्वितीयमुत्तरयोः ॥ (९.७.२५)
द्वितायात्कृष्टं तालव्यं हाइशब्दश्चा भवत्योस्तोभे प्रथमादौ प्रत्यये ॥ श्रियाऽ३ ओऽ२३४ वा । हाऽ३ । ओऽ३ हाऽ३। आऽ३ हा ऽ३। हाइ ॥ (८.४.२)
द्वितीये च पादे सान्त्वा तन्त्वाम् ॥ (८.८.२१)
द्वितीये तूष्णिक्षु ॥ (८.७.१५)
द्वितीये महे ॥ (४.२७.२)
द्वितीये लान्दे थमोच्चम ऊति ॥ (१०.६.२१)
द्वितीये सन्धि-बृहति मही तवे ॥ (४.२८.१)
द्विपदायाम् ॥ (५.१.१०)
द्विपदासु च वाजजिति ॥ (५.११.७७)
द्विपदास्वाद्यम् ॥ (५.३.१४)
द्विपात्संजयनानदगौशृङ्ग रात्रिदैवोदासानाम् ॥ (१०.१०.११)
द्वियकारसंयुक्ते विकृष्टे पूर्वो यकारः प्लुत आकारः संपद्यते रयिंःसोमश्रवाऽ३१ (७.६.३६)
द्विरभ्यस्तं गोविल्लौशोत्तरम् ॥ (१.१६.६)
द्विरेक वृषे ॥ (१०.११.१५)
द्विर्यं दीर्घतमसोऽर्कः ॥ (२.२६.२१)
द्विर्वा वारवन्तीये ॥ (१०.१०.१४)
द्वे वान्त्ययोः ॥ (१०.११.८)
द्वैगते पुनानायामुत्सः ॥ (६.२.५)
द्वैगतेऽभिगीतात् ॥ (५.३.२४)
द्वैगते सीद ॥ (४.१४.६)
द्वौ म ॥ (५.११.१६)
द्व्यक्षरेऽन्यत्र ॥ (८.७.७)
द्व्यक्षरोत्तरयोः ॥ (९.७.१६)
द्व्यक्षरो वा संकृतिदार्ढच्युतयोः ॥ (१०.१०.८)
द्व्यन्तस्थपरे तु लोपः ॥ (७.९.१०)

द्वयभ्यालौशे राजे ॥ (३.१६.३)
द्वयुच्चं पितापवमानामाशिवासश्च ॥ (९.४.४९)
द्वयुच्चमिन्द्र ॥ (५.४.३१)
ध: सन्तनिनि ॥ (५.११.७)
धन्व हविषं वाङ्निधनम् ॥ (१.११.१२)
धरुणम् ॥ (५.६.४१)
धर्ता कावम् ॥ (१.१७.१५)
धर्ता क्रन्दे ॥ (२.२१.१५)
धर्ता ज्ञीयम् ॥ (२.३.८)
धर्ता ज्ञीये त्वियो मादि ॥ (४.३.६)
धर्ता दीर्घतमसोऽर्क: ॥ (२.२५.७)
धर्तायां काववासिष्ठाभिक्रन्देषु ॥ (७.९.२६)
धर्तायां ज्ञीयकावाभिक्रन्देषु ॥ (६.६.२३)
धर्ता शाङ्र्गे ॥ (२.७.१५)
धर्तासाविसो च ॥ (१०.९.४)
धर्मणि तादे धर्तासि ॥ (३.१०.२)
धर्मन् दैर्घे ॥ (७.७.१२)
धर्मविधर्मणोर्दशपञ्चाक्षरशो धनानि ॥ (९.१.१०)
धसे चतुर्थोच्चाद्यं योनिवत् ॥ [-धसे चतुर्थाद्यं योनिवत्](१०.६.५)
धसे त्लवे ॥ (४.१८.२)
धसे त्रे भि ॥ (३.१९.१)(-भी)
धसेऽभि षुधे रित्र ॥ (३.२.४)
धसे वे कृष्टाद्विस्तो-मुद्रो-जिष्ठं-चक्ष-वाज्यो-रित्र-रोजि ॥ (५.१२.१४)
धसे ष्मती, बर्हि:, रन्ति, केशम् अग्रिम् ॥ (३.२३.२)
धसो द्रयो वात्सप्रे ॥ (६.१०.१८)
धारं वाच: साम्नि ॥ (५.३.२०)
धारया सेधे ॥ (६.१०.२३)
धास्या द्विमन्द्रा त्रास दे ॥ (५.१२.१७)
धियोऽग्रे भरामेध्यायां मन्ते ॥ (६.१०.६)
धियो सेधे ॥ (६.१०.२४)
धीगवे घजि न स्तावे अभि ॥ (३.२.९)
धीगवे परि नई महे अभि ॥ (३.१२.११)
धीगवे वे पूर्वम् ॥ (३.१४.११)
धीगवे षेधयोर्धिय: ॥ (४.४.८)
धीगवे स्तावषष्ठं प्रत्युत्क्रामति सर्वत्र ॥ (५.३.११)
धृतव्रतस्त्रैशोके ॥ (६.४.७)
धृष्णु वृष्णि ॥ (६.७.१५)
देव: प्रत्युत्क्रान्त ऐडयास्यद्वितीयायाम् ॥ (६.४.३)
ध्यममैषिरे ॥ (७.८.५)
ध्यमायां स्तावे द्वितीयं घातं रुणसाम्नि ॥ (१०.६.६)
ध्यमायाम्मकारो द्वितीयम्॥ (१०.६.१५)
ध्यै नौ वारे प्रथमे ॥ (८.१.२४)
ध्यै नौ वारोत्तरे ॥ (७.१२.३)
ध्यश्वत्वाष्ट्रीसाम्रोश्चदक्षसा पति:कवीम् ॥(८.६.३७)
ध्यश्वे नृभि: येन पेगो ॥ (३.६.३)
ध्यश्वेऽभि ॥ (३.१५.७)
ध्यश्वे सुते ॥ (४.४.७)
न:सू वारे प्रथमे ॥ (८.२.२७)
नकारश्च भवति संध्यगीत: ॥
न किर्नकिष्ट्वद्रथायां स्वशद्वे प्रत्यये गौरीवितासितयो: ॥ (७.३.१६)
नकिष्ट्वत्सिते॥[-न किष्ट्वत्सिते ॥][-न किष्ट्वत्सिते ॥] (६.१२.२०)
नकृच्छ्र्यैतविशीययो: ॥ (८.२.३)
नकृ श्चोने प्रत्यये ॥ (६.६.१०)
न गप शूषा ॥ (९.४.८)
नजातम-विश्वाशवि-स्तोत्रीयान्ते ॥ (५.६.१७)
न जिनं वृषातनिनि ॥ (३.९.१३)
न तालव्यात् ॥ (५.८.२२)
न तुवि-वसो:-स्याम-सुम्ने ॥ (५.७.३)
न तदिप्रान्त्ययो: ॥ (१०.४.२)
न तरदर्षा ॥ (५.११.२४)

न तिष्टुप् शिशुमुद्वति ।सोमो वाइराऽ२३ जमनूराऽ२३ जतिष्ठाऽ३१ उ ॥ (७.६.१५)
नदं वः श्रुध्यम् ॥ (१.२१.१०)
नदंवओ संस्तोभे ॥ (६.५.२६)
न दीधिम:श्रायन्तायां सौभरे ॥ (६.१०.१९)
नदीषु प्रियः सूनायां यौधाजयद्वैगण्वतरेषु ॥ (७.९.२५)
नदे च दुरो ॥ (५.१२.१५)
नदे च स्वास्वाद्ययोः ॥ (९.७.९)
न द्वितीयचतुर्थे पादे ॥ (१०.१.७)
न नृभिः ॥ (५.८.१५)
नन्दापरमेकोच्चम् ॥ (५.४.३०)
नन्दायाः त्सिब्यकर्षणम् ॥ (८.५.९)
नन्दायाः स्थाने मागायता परिदुहा–शकु–पुरः–सखा–तन्दु–दक्षादिषु च ॥ (५.४.२९)
नप्त्योः परिप्रियाणां षूक्तौर्णावयवोः ॥ (७.८.२३)
नप्त्योरौर्णायवयोः परिप्रियायाम् ॥ (६.१२.१६)
न प्रतीनि वर्ते ॥ (७.९.४)
न प्रवाज्युत्तरयोः ॥ (९.५.७)
न प्रसो ॥ (१०.५.४)
न भूम्युच्चा संक्षारे ॥ (७.९.१८)
न भू प्रसुन्वानायां गौतम–साध्रस्यावाश्वौदला–कूपार–दास–वैश्वामित्र–स्वारकौत्स–ण्वतर–दोह–तरेषु ॥ (६.६.२०)
न मधोस्तृतीयः ॥ (५.७.६)
न मर्मज्यन्ते हिते पवते दाशस्पत्ये ॥ (३.६.९)
नमसा लेयवच्छ्रायन्तीये ॥ (९.८.२६)
नमस्ते जरा ॥ (२.५.१५)
न मीढे ॥ (३.१८.१०)
न यताविग्रिरे च ॥ (१०.६.२४)
न–य–म– ॥ (५.२.२८)
न येत्वा–यदी–पवि–नशी–पतिः ॥ (५.८.१७)
नयोनिं सोमसाम्रि सीदञ्छ्येनाऽ२३ः । हाइ । नाया उवा । नाइमा उवाऽ३ ॥ (७.६.११)
न योनौ ॥ (५.३.३८)
न योनौ ॥ (५.३.४६)
न रथ्यं महस्तवायां कण्वबृहति ॥ (८.१.४)
न रयिमचिक्र ॥ (५.६.३९)
न रवे विकल्पे प्रियावसु सिसीदतु भूरितेवसु न सन्तनिनि निधनत्वात् (९.६.६)
नर्यः सनोहरीणायामित्यत्र त्रैते ॥ (८.१.६)
नर्यः परीतायां माधु–यास्य–भीश–रौर–दंष्ट्र–जम्भ–आनूप–यौध–द्वैगण्वतर–स्थान (७.१.२)
नवपूर्वपञ्चरुणसामशोकपृश्निषु च नौ देदिरिक्रे–शब्दाः ॥ (९.४.१०)
नवमे चाहनि सर्वत्र ॥ (७.१.३)
न वशि प्रत्यये न वशि प्रत्यये॥ (५.८.३३)
न वाम्रे स्पर्शान्तं व्यं च ॥ (९.३.२)
न वाश्वान्धीगवयोः ॥ (४.६.६)
न विच्छन्दस्सु ॥ (१०.५.१९)
न वृद्धे ॥ (५.१२.३६)
नवे गीथादिः ॥ (५.४.३)
नवे च तृतीये तृतीयम् ॥ (५.११.२१)
नवे च विकल्पे ॥ (५.१.४७)
नवे निहोता ॥ (९.१.१३)
नवे मन्द्राभि–मत्स–सुषा ॥ (५.९.४७)
नश्च ॥ (९.३.४)
न सन्तनिनि ॥ (६.१२.२२)
न सुताइन्द्रायाम् ॥ (५.८.२०)
न सोम ॥ (५.१०.४३)
न स्तोभे प्रत्यये ॥ (३.२१.४)
न स्वे प्रत्यये ॥ (७.८.३४)
नस्सो मैषे ॥ (५.११.६८)
न हरिं वत्सं पवमान वाचस्पतिः सोमस्पतिः–

सखेन्द्रस्य पुरस्सखायोऽर्वाचीनं यज्ञं च ब्रह्मोद्वंश युङ्क्ष्वा ह्यथा गिराम् ॥ (५.८.५)
न हारे त्सरा-राय-आकु-देवानग्निम् ॥ (५.११.५७)
न हिन्वन्ति तवद्यौरिन्द्रायां सौभरे ॥ (७.११.४)
नागोरयिर्माशर्धा ॥ (५.६.५८)
नाजावितज्ञीययोर्जनकावे प्रसोतरयोश्च ॥(३.१६.१०)
नात्राविनेमिः ॥ (९.३.२७)
नाध्वतवत्य पर्णे ॥ (१०.२.७)
नाध्व-तव-प्रसो-सनः ॥ (५.९.१७)
नाभिसोमाध्यास्यायां विचे प्रत्यये ॥ (५.६.२९)
नाभ्यासे ॥ (६.११.९)
नाभ्यासे ॥ (१०.७.८)
नार्मे द्वितीयायां राधायां तृतीयमयोनौ ॥ (१०.८.९)
नार्मेधेऽधाह्याद्ययोः पाह्युपामापद्यते ॥ (१०.६.८)
नार्मेधे पतिं चतुर्थे स्वरे अभि ॥ (४.१६.२)
नार्मे मई दभिः व्याभिस्तिशुह्याणि ॥ (३.२.१२)
नार्षसि पुनानायां यथा गौङ्गवाभीवर्तयोः ॥ (७.१०.१७)
नावेकं नीचम् ॥ (५.४.३२)
नासाद्दधीन् ॥ (५.१.३९)
नाहम् ॥ [पादतुरीयम्] (५.३.४)
निकामा वितशृङ्गयोः ॥ (७.४.१३)
नित्रवत् त्रिष्टुप्सु वात्सप्रे दादयः ॥ (५.१२.४९)
नित्रे गीथषष्ठम् ॥ (५.४.१८)
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नित्रे च पूर्वे ॥ (९.४.२५)
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प्र सोम दे पञ्चम् ॥ (१.१२.१३)

प्र सोमाभीकपर्णैडे ॥ (२.१२.१५)
प्र सो मार्गी ॥ (२.९.८)
प्र सोमाश्वम् ॥ (१.१२.१२)
प्रसोर्चि वर्तः ॥ (१.१५.१२)
प्र सोहितमयासफमाक्षारश्हर्यप्रसुन्वागौरी–गौतममे-कर्चाः ॥ (१.२.१२)
प्रस्ताव्ये वा सन्तनिनः । प्रस्ताव्ये वा सन्तनिनः ॥ (१०.११.२३)
प्रस्तो तृतीयम् ॥ (५.३.६३)
प्रस्मवाजेषु नश्च ॥ (६.२.१०)
प्रस्म वाजेषु नः सर्वत्र ॥ (६.८.१५)
प्रहिन्वाग्नेयम् ॥ (१.१३.१२)
प्र हिन्वा छिद्रम् ॥ (२.१२.८)
प्रहिन्वा दुक्थम् ॥ (१.८.३)
प्रहिन्वा द्विहिङ्कारं देव्यम् ॥ (२.२.३)
प्र हिन्वा यौधा ॥ (१.१६.१५)[ ]
प्र हिन्वाष्कारान्तम् ॥ (१.३.१३)
प्रहिन्वोच्चैः ॥ (५.९.३२)
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प्राणा ज्ञाने ॥ (१.१४.१६)
प्राणा त्रैतम् ॥ (१.९.२)
प्राणा पौष्कलम् ॥ (१.१९.२)
प्राणा वारम् ॥ (२.४.६)
प्राणा वार्शम् ॥ (२.६.८)
प्राणा श्रुध्यम् ॥ (१.२४.४)
प्रियः सूनुर्द्वैगतगौङ्गवयोः ॥ (८.२.२८)
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प्रियमिमम् ॥ (१.५.१)
प्रियस्सूनुर्ण्वतरे ॥ (८.१.२१)
प्रो अयास्यां सप्तमम् ॥ (९.९.११)
प्रो कावम् ॥ (१.१२.१०)
प्रोया मीव ॥ (२.२१.१४)
प्रोवाराह ऊताकयास्थिराम् ॥(१०.९.३)
प्रो वाराहम् ॥ (२.२१.१२)
प्रोषु–वत्सायां सङ्गे ॥ (४.२९.५)
प्रोषु वत्सासु च ॥ (६.६.२८)
प्रो सारथि ॥ (२.७.४)
प्लवः सखा ॥ (१.७.६)
प्लवे नी षी समी अभि यवी ॥ (३.८.८)
प्लवे वारवन्तास्तिस्रस्तृतीये पादे ॥ (८.७.१४)
प्लवे वारान्तः ॥ (९.४.३)
प्सुषडन्ते रक्षाष्कारणिधनवत् ॥ (१०.७.१)
बणम किमित्तेविते ॥ (२.१७.६)
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बभ्रो रे ॥ (९.६.९)
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बलभिदि राँसि ॥ एकाहाः ॥ (४.२५.९)
बार्हद्गिरे हिवी हरी ॥ (४.२३.५)
बृहति च ॥ (५.११.५)
बृहति च गीथे ॥ (७.१०.१३)
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बृहति च यज्जायथायाम् ॥ (६.७.११)
बृहति थिवीम् ॥ (४.२६.८)
बृहति दिवे पूर्वम् ॥ (४.२६.१०)
बृहति सखि ॥ (४.२५.६)
बृहति हिवे ॥ (४.२४.८)
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बृहदाग्नेयेऽन्त्यः ॥ (५.८.६)
बृहद्वारे मही ॥ (४.४.५)
बृहद्वात्सप्रवैराजपदनिधन शुद्धीयवर्जम् ॥ (७.९.२४)
बोधयो महेनायां वाजीये ॥ (६.१०.१३)
बोधीयनिधने च घोषे ॥ (१०.२.१९)
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बोधीये च्छन्ती दर्शि ॥ (४.११.१)
बोधीये देव संवे ॥ (४.५.३)
बोधीये प्रवाज्याद्ययोर्गीथे तृतीयं द्विः कृष्टम् ॥ (५.३.५६)
बोधीये मघोनामेके ॥ (९.३.४३)
बोधीये योनिम् ॥ (३.२२.६)
बोधीये वच्यन्ते वामित्यत्र स्वरागमो मान्तश्च रागम् ॥ (८.७.३४)
बोधीये शेय धिये ॥ (४.१.३)
बोधीये सः पी ॥ (३.२१.८)
बोधीये सर्वमयोनौ ॥ (९.५.४)
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ब्रह्मयुजा कक्षे ॥ (६.१०.१७)
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भक्तिमध्यः पादमध्यश्चास्तोभे प्रत्यये सन्ध्यगीतः सर्वत्र ॥ (६.४.१)
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भरन्तः सौभरलेययोः ॥ (६.४.८)
भरमाणोऽभ्यभिहि यौधे ॥ (६.४.२७)
भरे पत्नीः वेपूर्वम् ॥ (४.११.१२)
भरे ब्रह्मे ॥ (४.१६.१)
भरे स्थूरमेवा सर्वः ॥ (५.१०.१७)
भर्गस्य सामादौस्तोभान्त्यं पदम् ॥ (८.९.२६)
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भासे च ॥ (५.११.६१)
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भि र्थे चाद्ययोः ॥ (५.१.५१)
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भिर्वन्तीये ॥ (३.७.३)
भिस्सु शत्रवे धृष्णु सोम ॥ (५.१.३७)
भीके विपः ॥ (७.८.३०)
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भे चाकारान्तक्रान्तमयोनौ ॥ (१०.५.२३)
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मत्स्ययं पूषा द्वितीयम् ॥ (२.२४.९)
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शस्तयेतन्त्वामदायां संहिते ॥ (७.१२.२०)
शाकले न्वेवा ॥ (४.१४.३)
शाक्त्ये प्रथमायां सर्वे ॥ (५.६.२)
शाक्त्ये हीष्यन्तो वृद्धः ॥ (९.४.१)
शाक्वरर्षभे त्वोष्ठ्यस्पर्शवर्जमेस्तोभे प्रत्यये ॥ (८.४.१७)
शाताऽ३उवा । भवा । सियोऽ२३४वा ।, उग्राऽ३ २उवा शर्म ।, महोऽ२३४ वा।, यूजाऽ३उवा । वाजेषुचोऽ२३४ वा ।, मधाऽ३ऽ२३उवाऽ२३॥ (७.६.२)
शार्कर इवोद्गीथे वर्मी ॥ (३.८.७)
वृधेऽस्मान् पिबासुतायां पृष्ठजमवर्तयोः॥ (७.१२.७)
शार्ङ्गे च ॥ (६.४.१६)
शार्ङ्गे हरिः॥ (४.७.१०)
शावि च ॥ (९.४.३७)
शिशुं ज्योतिषम् ॥ (२.२१.७)
शिशुं तिस्रो हिते ॥ (३.१.१४)
शिशुं देव्यम् ॥ (१.२०.७)
शिशुं पार्थम् ॥ (१.१७.१२)
शिशुं सर्वत्र ॥ (८.२.३१)
शिशुमुद्वत् ॥ (२.२१.४)
शिशुमुहुवाइ सिष्ठम् ॥ (२.७.१३)
शीये च नकृद्दंहत् ॥ (१०.६.१३)
शीये ब्रह्मा यूथे गिराम् ॥ (५.११.१७)
शीये विव्य युङ्क्ष्व ॥ (५.९.६)
शुकारमकारौ च वृष्णि ॥ (८.४.४)
शुक्रं दुदुहे ॥ (५.७.८)
शुचय इमा उत्वायां श्यैते ॥ (६.४.१०)
शुचिः परिप्रियायां मार्गीयवे ॥ (७.३.५)
शुद्धीये ढेन शीर्षान् गहि रयिम् मद्धि रयिम् ॥ (३.१५.६)
शुद्धीयेऽपि द्वे गिरिम्-पुरोजि-प्र ॥ (५.९.१२)
शुभार्गवे म्नानि ॥ (४.११.८)
शुर्मदायास्तु त्र्यक्षराया उपाद्धलोपो वारे ॥ (८.५.१८)
शुर्मदा चैकर्चे लुप्तोपान्त्या ॥ (८.६.३४)
शूवर्त्यां मन्तवत् ॥ (९.४.३५)
श्रृङ्गमा जा ॥ (२.२१.९)
शृङ्गे ॥ (५.१.३१)
शृङ्गे च ॥ (९.४.२८)
शेप्या भारद्वाजे ॥ (७.१.२३)

शैखण्डिन आश्वी यदि ॥ (–आश्वी, यदि) (४.२०.१०)
शैखण्डिने सर्वे ॥ (५.८.१६)
शैशवे यूःषि पती पूर्वम् नापि ॥ (३.६.६)
शोके चाद्ययोः ॥ (१०.९.१२)
शोके मान्त्ययोः ॥ (५.४.५)
शोके मुरीम् ओजि कर्णे स्विनः यदी ॥ (३.५.९)
शोक्ते च ॥ (१०.९.१३)
शौक्ते श्रिये ॥ (३.५.१)
शौक्ते श्रिये ॥ (४.२.४)
श्रौष्ठ उत्तमास्त्रयः प्र ॥ (५.११.१५)
श्रौष्टमया पवा ॥ (१.६.९)
श्रौष्ठे सूनि जूतिम् सूनि॥ (३.७.११)
श्पतिरभिद्युम्नतृतीयायां वाचः साम्नि ॥ (७.३.३)
श्यावाश्वे च ॥ (५.१.५)
श्येनःसंमिश्लायां संहिते ॥ (६.४.१२)
श्येन ईय ॥ (४.२०.११)
श्येने दानाध्वराम् ॥ (१०.९.२)
श्येने दीर्घम् शक्तिम् पूर्वे देवी ॥ (४.२३.११)
श्येने नइ दीर्घत्वम् ॥ (९.३.४८)
श्येनोत्तरयोर्द्वितीयम् ॥ (५.३.३१)
श्येनोऽत्यः सिष्ठे ॥ (८.३.२०)
श्यैतधसतृतीयायां च ॥ (८.५.३६)
श्यैत धसे रितृ स्त्रेणे नीके रेः ॥ (४.१८.३)
श्यैतवारयोश्च ॥ (८.३.१२)
श्यैते गीथषष्ठम् ॥ (५.४.१५)
श्यैते च थे त्रिष्टुप् प्रान्त्ययोः ॥ (५.१२.३०)
श्यैते तृतीयादिन्या औहोवायाः परं तृतीयं नीचम् ॥ (१०.४.१)
श्यैते त्राणि ॥ (३.४.२)
श्यैते द्वे योनाविन्द्रक्रत्वायां च ॥ (५.९.३६)
श्यैते योनौ प्र रे ॥ (५.११.२)
श्यैते सि ईशा ॥ (३.२१.१)
श्यैते हुम्मा ज्ञीयवत् ॥ (९.८.२३)
श्रवस आइन्द्रान्ताज्जनिलोपः ॥ (१०.५.५)
श्रवस्यवो देव्ये । श्रवस्यवो देव्ये ॥ (६.१०.२८)
श्रवायाश्च ॥ (१०.५.७)
श्राय कृति ॥ (२.२६.२)
श्रायन्तः सर्वासु ॥ (५.८.२६)
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श्रायन्तीये देवे ॥ (–दे वे) (४.१७.३)
श्रायन्तीये नदी परिकृष्टम् प्रति प्रथमायाम् ॥ (३.११.३)
श्रायन्तीये वारि ॥ (४.२२.४)
श्राय भरम् ॥ (१.२०.१२)
श्रारे भद्रा–देवे–पुरु–दाना ॥ (५.११.४३)
श्रीणन्तः ॥ (५.६.२५)
श्रीणन्तस्तमसः ॥ (२.२७.६)
श्रीणन्तस्त्रिणिधनम् ॥ (१.१३.४)
श्रीणन्तो वासिष्ठम् ॥ (१.१०.२)
श्रीणाग्नेयम् ॥ (२.४.११)
श्रीणा स्थानम् ॥ (२.२६.७)
श्रीणा हविषे प्रावाज्यक्षायाम् ॥ (७.११.२४)
श्रीनिधने हिन्वे ॥ (४.१३.१)
श्री वासिष्ठ उतद्विषा पतिः कवीम् ॥ (९.४.४२)
श्री हन्मनम् ॥ (२.५.७)
श्रूधियान्ताः श्रुध्ये ॥ (८.९.१२)
श्रुधीह वारे नवी प्युषीम् ॥ (३.२७.५)
श्रुध्यं पवस्व । (२.११.८)
श्रुध्यमानवयोश्च द्वितीयम् ॥ (८.७.२४)
श्रुध्यमुषस्ताश्वि ॥ (२.११.३)
श्रुध्ये च नौ ॥ (५.३.५२)
श्रुध्ये तु प्रश्लेषः ॥ (६.८.४)

श्रुध्ये द्योह ॥ (४.११.३)
श्रुध्ये श्विभ्याम् ॥ (४.१६.९)
श्रुध्ये स्तावे तुरीये ष्यते सर्वत्र ॥ (१०.६.१)
श्रेयसि तु होशब्दस्य लोप: ॥ (८.९.२२)
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श्वद्रिर्नार्वा च पिबा सोमायाभृषभे ॥ (६.८.१४)
श्वे तृत्तीये प तृ षट्परे ॥ १३ ॥
श्वे महि ॥ (३.१३.५)
षं जनित्रे ॥ (९.३.३३)
षट्शङ्कुबार्हतवाजजित्स्वाररोहित-कूलीयासित-यौक्तस्रुचानाम् ॥ (१०.११.९)
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षड्भासे पौष्कले सप्त त्रीण्यष्टेडे पृथक्तृचे रयिशौक्ते वृषास्तोभे द्वे द्वे न्यायविरोधिनी ॥ (९.२.१४)
षभे काम्पा ॥ (९.१.२१)
षभे च ॥ (१०.५.११)
षभे ददे ॥ (३.२५.१)
षभे पृथिवीम् ॥ (६.७.१४)
षा णी दान्ते ॥ (५.३.८)
षादीये वति अग्रे अभि ॥ (३.५.१३)
षा सिते ॥ (५.१२.२५)
षिपरितोषायां माधुच्छन्दसे ॥ (७.११.३४)
षि ब मन्तोक्थयोर्वे ॥ (५.१२.२३)
षुप्रन: सन्तनिनि ॥ (७.६.६)
षूक्ते च ॥ (५.१२.११)
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षेधज्ञीययोर्ने ॥ (४.७.६)
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षेधे भि ॥ (३.२७.६)
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ष्कल इन्द्रा ॥ (-ष्कल इन्द्रा प्रथम:) (४.१५.१२)
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ष्कले ताइ सइ विदे इन्द्र: अप्सुजित् सर्वत्र ॥ नान्त्योद्वंशीयश्रुद्ध्यजराबोधीयेषु ॥ (३.२.७)
ष्कले धिर्ति पत्रि त्रित ॥ (३.२०.१)
ष्कले निषी श्रिये यवी ॥ षष्ठ: ॥ (३.१८.११)
ष्कले नेमि ॥ (४.१०.३)
ष्कले योनौ ॥ (५.२.१५)
ष्कले वते ॥ (३.१९.२)
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ष्टम्भे च ॥ (५.११.७२)
ष्टम्भे चौशसूपे ॥ (१०.६.१२)
ष्टम्भे तसि ॥ (४.१८.७)
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ष्टम्भे मनि सर्वत्र ॥ (३.१८.९)
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ष्ठश्चैके नीचै: ॥ (५.११.२७)
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संकृतिनि परि ॥ (४.२७.६)
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संधिवत्पदवद्गानमत्वमार्भावमेव च । प्रश्लेषांश्चाथ विश्लेषानूहे त्वेवं निबोधत ॥ (९.२.३)
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सꣳहिते सः पी ॥ (३.१९.४)
सꣳहिते स्थाभिः ॥ (३.२४.५)
सꣳहिते हरिः ॥ (३.१८.५)
संह्वदाभ्यस्तिस्रश्च ॥ (५.९.२२)
स ई त्रिक बृहति ॥ (७.५.१६)
सकारलोपः । श्रवस्तमः साह्वान्विश्वायां संहिते ॥ (७.६.२८)
सकृत्कृष्टं च तृतीयं नौ ॥ (९.७.२४)
सखा क्रौञ्चमयं पूषेति यद्द्वितीयम् ॥ (२.१६.१)
सखा ज्ञानदासे ॥ (१.१३.१५)
सखा तुरीयम् ॥ (५.१.११)
सखा तृचे शौक्तम् ॥ (२.२.९)
सखा पौष्कलम् ॥ (१.१७.१७)
सखायः सो शाक्त्ये ॥ (८.२.१४)
सख्येश्रुध्यत्रैतयोः ॥ (७.२.१८)
सख्ये फियं च रथन्तरे ॥ (७.२.४५)
सचमानः समुद्रंतुरी । या औहोहाइ ॥ (८.३.७)
सजूः ॥ (५.६.५६)
सजूरग्ने बृहति ॥ (७.४.१०)
सत्पतिमिन्द्रं विश्वायां लेये ॥ (७.७.३०)
सत्पर्णे ॥ (५.११.६५)
सत्राच्या नकिष्ट्वा योषत्या च वाशे ॥ (७.२.२२)
सदादौऽ२३ह्वियामौऽ३स्तियोः। औऽ२३॥ (८.३.२)
सदेवतो वा राजनशो रर्षभयोः ॥ (१०.१०.१०)

सद्भ्यं वर्णे ॥ (५.११.६६)
सद्मनेऽयम् ॥ (५.९.२७)
सद्मनेऽयम् ॥ (५.१०.८)
सध ष्टम्भे ॥ (५.११.६७)
स नः कौत्समैडम् ॥ (२.१८.३)
स न इन्द्रायाम् ॥ (९.३.६)
सनित्यः सर्वत्र ॥ (७.१.२०)
सन्तनीन्द्रः ॥ (२.१२.४)
सन्ध्यगीतं वक्ष्यामः ॥ (६.२.२)
सन्ध्यगीतं वक्षामः ॥ (६.३.२)
सप्तमं किमित् पूर्वयोः ॥ (५.३.३२)
सप्तहे त्वसंयुक्तपादादौ द्वे ॥ (५.११.४८)
सप्तहे त्वाद्यं वचनम् ॥ (८.१०.१८)
सफ इन्द्रा पूष्णे ॥ (३.२१.७)
सफपौष्कलयोर्वे हीष्याम् ॥ (५.१.८)
सनाद्वितीयं वैरूपे ॥ (५.१.३४)
सफे दिदी ॥ (३.१८.७)
सफे देवा ॥ (३.२५.७)
सफे पीत्वा स्तावे क्रमीन्रा ए ॥ (३.२.६)
सफे शिक्षा हिश विदाः ॥ (-शिक्ष) (४.१५.१)
सफे षि ॥ (३.३.९)
सफे सुन्वे, सुक्षि ॥ (४.१५.७)
समानं च ॥ (९.६.५)
समानोदर्केषूदर्कस्योद्धारः पूर्वयोः स्तोत्रीययोः ॥ (८.८.३०)
समिद्धं ज्ञीयकावे ॥ (१.२२.९)
समी म स्रुचे ॥ (५.१२.२६)
समुद्रः प्रथमस्वर इमाउत्वायां श्यैतनौधसयोः॥ (७.४.१७)
समुद्रच्छन्दसि त्वोतायां द्वितीयस्थम् ॥ (९.४.१२)
समुद्रस्य ॥ (५.६.२६)
समुसूर्यं सन्तनिनि यथर्चगीते पर्वणि ॥ (६.११.३१)
समृत्रैशोके ॥ (६.७.१)
सम्पायां वाजी रातिम् तानि वते वान्त्वे रसे माणि ॥ (३.१७.३)
सम्पायां वाणीः। वारि नानि। व्यूतिः। चीनं। रन्धी ॥ तृतीयः वारी ॥ (३.१५.९)
सयोजते ॥ (५.६.५३)
सरद्यौतमे ॥ (७.८.२)
सर्वं जनित्र-संक्षार-रथि-राजेषु ॥ (५.१.५५)
सर्वं श्रुधी हवायाम् ॥ (८.४.८)
सर्वत्र पादतृतीयतुरीयं वृद्धम् ॥ (५.४.२४)
सर्वोद्धारोऽतोऽन्यत्र ॥ (८.१०.४)
सवीरायां वैश्वामित्रे ॥ (७.११.१५)
सवीरौदलम् ॥ (१.१२.१८)
ससु-तंवो दीर्घकार्णे ॥ (१.६.६)
ससु-शिक्षा-सफ-ष्कलेकर्चौ ॥ (२.१५.१२)
ससु सफे मादा त्र्यक्षराम् ॥ (१०.१.६)
ससृग्मवावृध्वा च नार्मेधे ॥ (६.६.१३)
सह त्वाष्ट्री ॥ (१.१७.८)
सहोदैर्घे त्वभ्यासः ॥ (६.१२.१५)
सहोदैर्घे श्वाद्रिः ॥ (४.१९.१)
साकं पार्थम् ॥ (१.२४.८)
साकश्वसिष्ठम् ॥ (१.१५.७)
साकमश्व उच्चायामाद्यः सर्वासु ॥ (५.७.४)
साध्ये श्रेष्ठ ॥ (३.१६.४)
साध्रे दिवे पूर्वम् ॥ (४.१३.६)
सानौ शब्दश्च सर्वत्राकारे ॥ (१०.२.१८)
सान्वारुहो वंशीये ॥ (७.१.१५)
साप्तमिक आयास्ये ॥ (५.९.५७)
सामदिरोऽर्जुनो ॥ (५.७.१०)
सामराजे च ॥ (५.४.८)
सामराजेथमे विष मत्सि देव वृष्णी, त्सूरि ज्योतिः॥ (४.२१.४)

सामराजे पवित्रायामनाकृष्टः ॥ (५.८.१)
सामराजे षि निमा यासि ॥ (३.११.२)
सामराजे सइत् वन्ति पवि धिरो मिरे ॥ (३.१५.१) (-मीरे)
सामानि षट्सु चान्यानि सप्तसु द्वे तु कौथुमाः । ऊनानामन्यथा गीतिः पादानामधिकाश्च ये ॥ (९.२.६)
सामान्तिकानि सामान्ते सर्वत्र ॥ (८.९.६)
सामान्तेऽध्यर्धा ॥ (८.१०.२३)
सामान्ते निधनाय स्तोभाः ॥ (८.१०.३१)
सामान्ते सर्वाणि ॥ (९.८.५)
साम्नि विवृत्ता ये तान् वक्ष्यामः ॥ (६.८.२)
साम्नोः पूर्वस्योपग्रहाद्यं पदम् ॥ (८.१०.१९)
सारथिनि यासीत् प्रमि इव वति धियो धेन तंपि तेत्रिः ॥ (४.७.१)
साहीयगूर्दपुत्रेषु च ॥ (८.५.२८)
साहीयेऽग्ने त्वं सर्वः ॥ (५.१०.३६)
साहीये च भिशब्दः ॥ (१०.२.५)
साहीये नाप्त्रे ॥ (३.१३.४)
साहीये यस्ते ॥ (३.२८.५)
साहीये विप्रम्-ध्रुवे ॥ (३.५.८)
साहीये शता द्वितीयं संकर्षात् ॥ (८.७.२६)
साहीये शतायास्तत्वा ॥ (९.३.४०)
साहीये सन्दे ॥ (४.४.४)
सिते च देवाद्ययोस्तृतीयोच्चान्त्यमग्निमी ॥ (९.७.६)
सिते थे द्वितीयम् ॥ (५.३.२१)
सितेऽन्त्यः ॥ (५.७.१५)
सिते मदे ॥ (४.८.२)
सिते मने मदे ॥ (४.२.५)
सिते योदे सर्वत्र मदे नरे सर्वत्र ॥ (३.१२.१)
सिते रयिम् ॥ (३.१८.२)
सिते रयिम् ॥ (३.२४.९)
सिते स्वया-तमा-पुरु-सुतम् ॥ (५.१२.४)
सि निहतमसंहितं पृश्निदैर्घयोः ॥ (५.१२.२)
सिमानां निषेधे ॥ (२.२१.१६)
सिमासु च ॥ (५.८.२९)
सिमासु सर्वमाउ भवति ॥ (७.६.२२)
सिषासन्तः श्रुधी हवायाम् ॥ (६.२.१६)
सिष्ठं पूर्वेणोक्तम् ॥ (सिष्ठं) (४.७.९)
सिष्ठ त्रैशोकयोश्च ॥ (७.४.२०)
सिष्ठ त्रैशोकयोश्च । सिष्ठत्रैशोकयोश्च ॥ (७.८.३५)
सिष्ठप्रिये स्ति तेदि ॥ (४.१९.१०)
सिष्ठमयम् ॥ (२.४.३)
सिष्ठे च ॥ (५.३.४९)
सिष्ठे तद्विविद्धाया अन्तो योनौ ॥ (९.४.२१)
सिष्ठे नए स्नेहश्रौष्ठ च यानि ॥ (३.१७.४)
सिष्ठे नुत्रीः नक्षे धन्वे स्त्रिया भिस्सचतेसुमेणन्ति ॥ (३.१६.६)
सिष्ठे मथिः । गहि ॥ (४.६.३)
सिष्ठे षिपृ थिवीम् षिम एषि ॥ (३.४.१)
सुज्ञाने निधनमेकिनेस्वरम् ॥ (८.७.८)
सुज्ञा पवस्व देव ॥ (१.२३.१८)
सुता च प्रान्त्ययोः ॥ (५.९.१४)
सुता तरे वे ॥ (४.२९.११)
सुता त्वाष्ट्री स्वारे ॥ (२.४.१)
सुता त्वाष्ट्र्यूर्ध्वेडम् ॥ (२.५.३)
सुतान्धी ॥ (१.१३.१६)
सुता बृहत् ॥ (२.२६.१५)
सुता वितत्वाष्ट्रीत्र्यन्ते ॥ (१.४.२)
सुता साध्रवाश्वे ॥ (२.१३.७)
सुतासोऽरिष्टम् ॥ (२.२९.२७)
सुता सो ह्रस्वान्तरिक्षे ॥ (२.२९.१३)
सुतिः पिबात्वस्याभिनिधने काण्वे ॥ (७.३.७)
सुते चित्वा नवे ॥ (६.९.१)

सुतेषु त्वयाभूषायां माधुच्छन्दसमानवयोः ॥ (७.९.२७)
सुनोत सौपर्णे ॥ (७.६.१२)
सुमन्मा वारम् ॥ (१.२७.१३)
सुम्नेषु मानस्तरभीत्यत्र जमवर्तषेधयोः ॥ (७.११.२१)
सुरूप ऋषभः ॥ (२.२३.१३)
सुशस्तिभिरिलान्दे द्वितीयायाम् ॥ (७.६.२९)
सुषादब्धः सु ॥ (५.६.३१)
सुषावसो छन्दस-द्वैगतयोः ॥ (८.२.१९)
सुषा श्रीणप्रत्नं रुणसाम्नि ॥ (१०.९.१४)
सुषाऽसाविसो तमसोऽर्कः ॥ (२.२३.१९)
सुष्टुतयो वषट्तायां बृहति ॥ (६.४.२२)
सुष्वाणायां चान्धीगवे ॥ (७.१२.१२)
सुहस्ताः स्तावे ज्ञीयस्य लोपः ॥ (७.६.३२)
सुहस्त्या रन्ध्रोत्तर, वरुण, गोष्ठार्क पुष्पेषु ॥ (६.१२.२७)
सूर्यमरो नैपे ॥ (८.२.१८)
सूर्यस्याभि प्रियाणीत्यत्र स्वारकाव-ज्ञीययोः ॥ (६.११.१४)
सूर्यस्य कावं तृचे ॥ (१.१८.११)
सूर्यस्याग्निं वाजजिद्देव्ये ॥ (१.११.१३)
सूर्या वैरूपान्तरिक्षयोः ॥ (६.११.२९)
सूर्ये महत्तत्सोमायांवैश्वज्योतिष-वात्सप्रयोः ॥ (६.११.२२)
सेधे चाभिसोमाद्ययोः ॥ (९.७.७)
सेधे तु प्रत्नं पीयूषाद्यायां सत्राद्यस्य लोपः॥(१०.५.८)
सेधे पुना-परी-तवा-मन्तवत् ॥ (५.९.२५)
सेधे षिणोदनः ॥ (९.३.१२)
सेधे हा द्वितीये यथर्चं भवति ॥ (५.४.२२)
सेन्योऽसि बार्हद्गिरसन्तनिनोः ॥ (६.१०.२०)
सैन्धुक्षितमग्निं वः ॥ (१.४.१४)
सैन्धुक्षिते तिस्रोवाचोत्तमायामन्त्यः ॥ (५.७.२०)
सैन्धुक्षिते नप्त्रे चतुर्थः ॥ (३.५.१५)
सोमः प्राष्टमम् ॥ (५.३.३६)
सोमः श्रुध्यम् ॥ (१.१९.४)
सोम उष्वा पवस्व तरम् ॥ (२.२९.२४)
सोम उष्वा-पवस्व वत्साः ॥ (२.२९.१५)
सोम उष्वा-पवस्व सिमाः ॥ (२.२९.३१)
सोमसामगायत्रीक्रौञ्चवैरूपौदलगायत्र्यौशनसैन्धुक्षित-मैधातिथरोहितकूलीयेह-वदैध्मवाहेन्द्र स्ययशः कण्वबृहत्त्रैष्टुभश्यावाश्वशौक्तवार्षाहरवाज-भृत्कार्ण श्रवसानांचत्वारि ॥(१०.११.७)
सोमसामसाहीयशाम्मदेषु प्रश्लेषः ॥ (६.८.११)
सोमसाम्निच ॥ (५.१२.१९)
सोम सुज्ञाने ॥ (८.२.२१)
सोमस्त्रिरुक्तः ॥ (८.१०.३५)
सोमस्पतिर्हे प्रत्यये सहस्रधारायां त्वाष्ट्रीसाम्नोः॥ (७.३.१२)
सोमाः श्यावागव-निषेधाः ॥(२.४.१२)
सोमाः क्रौञ्चाद्यम् ॥ (२.५.२)
सोमाः पवन्त ज्ञीयम् ॥ (२.२०.१०)
सोमा गौरीमधुश्चुन्निधने ॥ (१.६.७)
सोमाद्ययोश्च ॥ (१०.५.१७)
सोमा वार्शे ॥ (५.२.४४)
सोमीयमेतमुत्यमिति ॥ (२.२१.११)
सोमो दन्वते ॥ (५.२.४५)
सोमो वाभ्रे ॥ (६.३.१३)
सोशब्दो दासे ॥ (९.९.५)
सौभराभीवर्तजयानाम् वृद्धं तुरीयम् ॥(५.१.१)
सौमेधे तये हुवे निधनयोः ॥ (३.३.६)
सौमे स्तावे ॥ (९.३.१४)
सौह पर्यभ्यासे ॥ (३.१२.१२)
सौहविषरन्ध्रोत्तरयोर्गोभिः ॥ (१०.८.१६)

स्तव्युं चैके । स्तव्युं चैके ॥ (५.४.३६)
स्तावाद्यं कण्वतरे ॥ (९.३.३७)
स्तावे च ॥ (६.९.५)
स्तावे हविष उत्तरयोः प्रथमे ॥ (९.१.११)
स्तावोपान्त्यं देव्ये दा-खी-सो ॥ (५.१.२८)
स्तोतृभ्यश्च ॥ (८.४.९)
स्तोतृभ्यो वारे ॥ (६.३.१७)
स्तोत्रीयाद्ये चाक्षरे मत्स्वसंयुक्ते ॥ (८.९.३०)
स्तोभः पुरस्तादन्तर्वा प्रस्तोतुः ॥ (१०.१०.२)
स्तोभ उपायान्तः पदनिधनेषु ॥ (१०.११.१३)
स्तोभव्यवहिते त्वलोपो द्व्यन्तस्थपरे ॥ (७.९.१२)
स्तोभश्च सामाद्यःसामान्ते यथान्यायम् ॥ (८.९.१७)
स्तोभाङ्गभूतानि च ॥ (८.९.२)
स्तोभानां च ॥ (५.११.५८)
स्तोभानामुद्धारः ॥ (८.५.११)
स्तोभे चोत्तरे वकार ओ भवत्यत्वे ॥ (१०.४.९)
स्तोमं मन्तम् ॥ (२.७.१०)
स्तौषे मित्रमिवप्राऽ३याम् सोमाऽ२३म्विश्वा चाऽ२३ या ॥ (८.१.२)
स्त्य गोष्ठार्कपुष्पयोः ॥ (५.११.७४) [-स्त्या]
स्थाभिर्यस्ते सुरूपे ॥ (७.३.२)
स्पत्यमिन्दुः ॥ (१.५.९)
स्पत्योत्तरयोश्च ॥ (९.४.३१)
स्फिग्यं माभेमबृहति ॥ (८.१.१२)
स्य त्रम् ॥ (५.३.७)
स्यन्तमा मराये ॥ (६.१२.१२)
स्यन्तमा सहोदैर्घर्षभयोः ॥ (७.१०.२५)
स्यपुरुकृच्छ्रघ्यूहारमानवयोः ॥ (६.७.८)
स्यश्विनोर्बोधीये ॥ (७.१०.२३)
स्यार्चतो वैराजर्षभे ॥ (६.९.१९)
स्युपमा छन्दसे ॥ (६.१२.४)
स्ये भिः पार्श्वे ॥ (७.१.३८)
स्ये च ॥ (५.१.१७)
स्येमहिद्वितीयमन्वयिक्याम् ॥ (५.१.१२)
स्रसामैटतेऽभ्यासे प्रत्यये ॥ (७.५.१५)
स्रुचे न्द्रेह न्द्रेस्वा ॥ (-द्रेस्वा-द्रेहा द्रेस्वा) (३.२४.७)
स्रुचे मन्दी ॥ (४.१४.१)
स्रुचे मन्द्र ॥ (५.९.३०)
स्रौग्मते पनी यसी मिद्दी ॥ (४.७.२)
स्वः कावाभिक्रन्दयोः ॥ (६.१२.३९)
स्वः पृष्ठश्हिन्वा ॥ (२.६.४)
स्वः पृष्ठे सर्वे ॥ (५.६.२८)
स्वः शब्दः पूर्वः पूर्वे यौक्ते ॥ (७.४.१८)
स्वःशब्दश्चैवातिहारप्राप्तो लोपः क्रियते ॥ (७.४.१९)
स्वः सर्वत्र ॥ (७.८.३१)
स्वय वाश्वे ॥ (५.९.३४)
स्वरप्रथमे च ॥ (७.३.१३)
स्वरविकाराद्यदन्यत् पर्वापद्यते तत्तेनैवोपदेक्ष्यामः ॥ (८.५.३१)
स्वरान्तः कण्ठ्यः सर्वत्र ॥ (७.६.१८)
स्वरे च वियस्त ॥ (८.१.१९)
स्वरे चा भवति सहावाः इन्द्रेत्येषशब्द आनस्ते गन्तुमत्सर इत्यत्र ॥ (७.११.३१)
स्वर्ज्योतिःप्रथमोच्चमेकारादिकृष्टम् ॥ (८.१०.२६)
स्वर्ज्योतिर्निधनमकृष्टैकारादि ॥ (८.१०.३७)
स्वर्णज्योतिरुत्तरे कमश्वे ॥ (७.२.३१)
स्वर्वत इति निधनमुपग्रहादि ॥ (८.१०.३२)
स्वर्वन्निधने इन्द्राय सशुक्र इन्द्रस्ते सुतस्य ॥ (५.८.९)
स्वर्वन्निधने परि पूष्णे महे पेयात् क्रत्वे श्वे च ॥ (४.१.२)
स्वर्वन्निधने यानि तानि परिप्रतमसोऽर्के तेसो च ॥ (४.२६.६)
स्वर्विदा नार्मेधे ॥ (७.८.३३)
स्वशब्द एना श्रुध्ये ॥ (७.२.३२)

स्वश्वो नकिष्ट्वद्रथायां प्रियासितयोः ॥ (७.९.२१)
स्वस्तये दविद्वीये ॥ (७.१०.१०)
स्वादि काक्षीभासे ॥ (२.९.१०)
स्वादि कौत्समैडे ॥ (२.१५.१७)
स्वादि क्षुष्टम्भम् ॥ (१.१६.१६)
स्वादि जरा ॥ (१.२१.९)
स्वादि प्रथमायां च ॥ (५.७.१८)
स्वादिप्रथमायां च ॥ (५.७.२५)
स्वादिमच्छगौषूक्ताश्वसूक्त एकर्चौ ॥ (१.२६.९)
स्वादि मौक्षम् ॥ (१.२५.३)
स्वादि शवम् ॥ (२.१२.१७)
स्वादि शिरामर्कः ॥ (२.२५.२)
स्वादि ष्कृतम् ॥ (१.२३.७)
स्वादि हितम् ॥ (१.१.७)
स्वादोः श्यैतम्॥ (१.२०.४)
स्वादोर्वाजीयम् ॥ (२.२३.१०)
स्वाद्यग्रेरर्कः ॥ (२.२६.२०)
स्वाद्याश्वसूक्तमेकस्याम् ॥ (२.१४.१६)
स्वाद्युत्तरम् ॥ (२.२८.७)
स्वाध्यःसोमाःपवन्तायां वितमधुनिधनान्धीगवषे-
धद्वीयेषु ॥ (७.१०.२)
स्वानः परिस्वानायां वैदन्वतहाविष्मतरेवतीषु ॥
(६.१२.२८)
स्वानो जरा ॥ (१.२०.१६)
स्वानो वारम् ॥ (१.२४.३)
स्वानो हाविष्म-शाम्म-दाव-चीनेड-विष्कृतानि
(२.३.६)
स्वानो हितम् ॥ (१.१८.६)
स्वायुधोग्रे सिन्धूनां मरुतां धेनौ ॥ (७.९.१९)
स्वारपर्णे खीनाम् ॥ (३.२१.६)
स्वारे कौत्से त्के ॥ (४.१२.४)
स्वारे च पर्णे योनौ ॥ (५.२.५३)
स्वारे च पर्णे हाराद्योनौ ॥ (९.३.३०)
स्वारे योनावाद्ययोर्मरुदेवानामूती दिवि द्युम्ना॥
(५.१०.२२)
स्वाशिरामर्के कविः विश्वे ॥ (४.२४.११)
स्वाशिरामर्के कविः शुचिः मही ॥ (४.२६.९)
स्वाशिरामर्के दिवे पूर्वम् ॥ (४.२५.७)
स्वास्वौशने ॥ (७.९.२०)
स्वासु कमोश्वोत्तरयोरेभिर्वर्धा प्रवइन्द्राम् ॥
(८.५.३३)
स्वासु क्षुल्लकवाचे ॥ (१.१३.१४)
स्वासु द्वीयम् ॥ (१.१.११)
स्वासु तरमेना प्रत्यु इमाउवामिति च ॥ (२.२३.१)
स्वासु दैर्घम् ॥ (१.२३.५)
स्वासु द्वितीयषष्ठे ॥ (५.३.६२)
स्वासु धर्म ॥ (१.९.४)
स्वासु धसमुत्तरयोः ककुप् ॥ (२.१५.१४)
स्वासु नकारः आयन्तीये । दानायो ऽ३ चो । हुम् ।
दयाऽ३ । ओर३४ वा ॥(८.४.३)
स्वासु प्रवदभिनिधनवैखानसानि ॥ (१.७.३)
स्वासु भरम् ॥ (२.५.१७)
स्वासु मरायम् ॥ (२.२०.८)
स्वासुभरे यन्तुरं लोपः ॥ (७.७.२०)
स्वासु यौक्तस्रुचम् ॥ (१.२३.१२)
स्वासु रश्मम् ॥ (२.२६.३)
स्वासु रुतां धेनु ॥ (१.१५.११)
स्वासु लौशाद्यैडशुद्धीये ॥ (१.१४.१०)
स्वासु वत्साः ॥ (२.२५.९)
स्वासु वर्तः ॥ (१.१२.१४)
स्वासु वषट् ॥ (१.२२.१२)
स्वासु वारम् ॥ (१.२५.१३)
स्वासु वाराहम् ॥ (२.२०.११)
स्वासु वाराह-बाशे ॥ (२.६.१५)

स्वासु विधर्म ॥ (१.११.२)
स्वासु विशीयम् ॥ (२.३.२)
स्वासु वैराजे तृतीये प्रथमान्त्ये वृद्धे ॥ (१०.८.७)
स्वासु शन-सांवर्त-मारुतानि ॥ (१.९.६)
स्वासु शने द्वितीयपादद्वितीयम् ॥ (५.३.४३)
स्वासु श्रायन्तीयम् ॥ (१.१०.४)
स्वासु षभः श्रुधी हवमिति च ॥ (२.२९.८)
स्वासु सत्रा ॥ (१.२७.३)
स्वासु सप्तहम् ॥ (२.२५.१७)
स्वासु साहीये चोत्तमायाम् ॥ (१०.१.३)
स्वासु हविष-जरा मार्गीयवाणि ॥ (२.१.४)
स्वासु हिष्ठीयवर्णश्च्यानि ॥ (१.४.३)
स्वासु ह्रस्वा यदिन्द्र येति च ॥ (२.२९.६)
स्वास्वा भवति निमर्त्यात् ॥ (७.११.११)
स्वास्वैध्मवाह-ककुभोद्वंशीयानि ॥ (१.११.४)
स्वास्वौर्णाद्यसुज्ञाने ॥ (१.१४.८)
स्वाहुतः सदुद्रवायां वारदेव्ययोः ॥ (७.१०.१२)
स्वो वा रथन्तरे । स्वो वा रथन्तरे ॥ (७.२.४७)
हंस्स्यभीवर्ते ॥ (७.१.२९)
हकारे च ककारश्चौ भवति मराये द्विमात्रः ॥
[-ककार औ](१०.६.१७)
हं गि र्यं मि मदि मघो पारिष्टे रयि भृ थि ॥ (५.१.१४)
हति कृष्टात् ॥ (५.२.२३)
हति स्तावात् स्वरान्तः ॥ (९.४.७)
हत्के वंहि नविस्तावे ॥ (३.५.१२)
हदाग्रेये दूरे ॥ (४.६.७)
हदुक्थे भिर्ये ॥ (३.९.६)
हदुक्थे सुते ॥ २ ॥ (३.२०.२)
हन्मगतयोर्मनी ॥ (३.९.५)
हयत्वं सोमासि शांमदे ॥ (७.८.९)
हरिं बींच शाक्वरे ऋषभे ॥ (७.८.२९)
हरिं हिष्ठीये ॥ (५.११.६९)
हरिण्या सप्तास्येभिर्वत्सासु ॥ (७.१.३९)
हरे द्वितीयो दादिः ॥ (५.१२.४६)
हर्यश्व पिबासोम-द्वितीयायां सहोदैर्घे ॥ (६.१२.१०)
हवि ॥ (८.६.१२)
हविर्दसे ॥ (३.१४.२)
हविषयज्ञा प्र-स्वा-मृ-ते-सु ॥ (५.११.११)
हविषे च गीथे ॥ (९.५.६)
हविषे च सवाज्यक्षायाम् ॥ (५.३.५१)
हविषे द्रिभिरित्याभिगीतमेके ॥ (५.११.२९)
हविषे याहि ॥ (३.८.१०)
हव्या विशीये॥ (६.५.१३)
हव्ये च ॥ (५.२.१६)
हव्ये चायोनौ ॥ (५.२.३७)
हव्ये त्सिबायाम् ॥ (५.२.६७)
हव्ये हारद्वितीयम् ॥ (५.१२.२७)
हा उहुवा अक्रान्वासिष्ठम् ॥ (२.८.१)
हाइउहुवाइ शिशुंसिष्ठम् ॥ (२.७.६)
हाइउहुवाइ सिष्ठे राजे ॥ (४.२१.११)
हाउकारान्तः सन्तनिजमदग्न्यभीवर्तकार्तय-शाकारा-
न्तत्वाष्ट्रीसाम्नाम् ॥ (१०.१०.१९)
हाउ नित्रम् ॥ (१.१६.१)
हाउनित्रे वते तीनाम् दवीः कवी ति मनी राणि ॥
(३.१७.१)
हारद्वितीयं नदे पुरोजित्याम् ॥ (५.३.५०)
हारायणे द्रम्पवमान-स्यवरुण ॥ (५.७.९)
हारायणे नहि ॥ (३.२३.९)
हारिवर्ण उलोकक्-मन्दानः ॥ (५.६.२२)
हारिवर्णे सहिम् दिथ पत्नीः ॥ (३.५.४)
हाविष्कृते त्वंसोमाद्यान्त्ययोः ॥ (५.७.२४)
हितपौष्कलहव्यगारमानववन्तीय-भरपर्णयामसु ॥
(९.५.९)
हिन्वन्ति विशोविशीये ॥ (७.७.१०)

हिन्वन्तीडानाम् ॥ (२.१२.१०)
हिन्वन्त्यपसो द्विहिंकार-गौङ्गव-द्वैगत-तरेषु ॥ (६.११.३९)
हिन्वन्नृताभक्तयत् ॥ (५.६.५२)
हिन्व विशीयोत्तरयोरन्त्यः ॥ (५.६.६१)
हिन्वाभिसोमायां तनिर्भीशवयोः ॥ (७.११.२७)
हिन्वा विशीयेऽताइथ्यामादिः ॥ (५.३.४१)
हिन्वा विशीयम् ॥ (१.९.५) [हिन्व शीयम् ॥ ( )]
हिन्वे ष्मते ॥ (३.१४.१)
हिशब्दः सौभरामहीयवकौल्मलानां ॥ [-कौल्मा-नां] (१०.२.२)
हिषस्त्वे सोम-यौधे ॥ (६.१.८)
हिषीस्वर उत्सस्त्रिणिधनायास्ये ॥ (६.४.६)
हिष्ठीयगवसितेषु सचप वृत्सर्वत्रान्त्यमयोनौ ॥ (१०.४.१०)
हिष्ठीयासितयोरयम् ॥ (५.९.८)
हिष्ठीये च ॥ (५.२.२०)
हीन्द्रा तवे यवे ॥ (३.९.१)
हीयमहेनोत्तरयोर्वाजीये ॥ (८.१.१३)
हुवादिर्वासिष्ठे ॥ (१०.१०.६)
होतारं वत्साः ॥ (२.२९.२९)
हो हव्ये ॥ (५.१.२९)
ह्याग्निभिश्चरन्त्यस्तावे नैपे ॥ (७.२.६)
ह्रस्वारूपयोश्च ॥ (८.७.१२)
ह्रस्वायां सखे ॥ (४.२९.७)
ह्रस्वायां गीथादिर्वार्धा ॥ (५.४.२०)

APPENDIX - E

Index of Sāmans in the Ūhagānam and Ūhyagānam

The Sāmans are given according to *parvans* like Daśarātra & others

Ūhagānam [The numbers refer to Viṁśa and serial no.]

Ūhyagāna [The numbers refer to Daśati and serial no.]

Name of sāman	
Agnestriṇidhanam	(Daśa 5.8)
"	(Sam. 2.14)
"	(Ahīna 4.15)
"	(Satra. 4.3)
Aṅgirasāmgoṣṭhaḥ	(Daśa 6.6)
"	(Satra 4-5)
Aṅgirasāmsaṁkrośaḥ	(Daśa 3.17)
Acchidram	(Daśa 8.12)
"	(Satra. 4.8)
Adārasṛk	(Daśa. 9.14)
"	(Sam. 3.2)
"	(Ahīna. 3.4)
Adhyarḍheḍam Somasāma	(Sam. 8.8)
"	(Satra - 6.2)
Abhinidhamkāṇvam	(Daśa. 7.8)
"	(Satra 2.17)
"	(Prāyaścitta - 1.7)
"	(Kṣudra - 5.2, 3)
Abhīvartaḥ	(Daśa 11.16)
"	(Saṁ - 1.6)
"	(" - 1.14)
"	(" - 2.7)
"	(" - 2.15)
"	(" - 3.7)
"	(" - 4.8)
"	(" - 4.13)
"	(" - 4.14)

"	(" - 4.16)
"	(" - 4.18)
"	(" - 5.3)
"	(" - 5.8)
"	(" - 5.13)
"	(" - 6.6)
"	(Ekāha - 4.6)
"	(" - 6.18)
Ayāsomīyam	(Kṣudra - 4.14)
Arkapuṣpam	(Daśa - 10.3)
"	(Ekāha - 7.3)
"	(Satra - 5.14)
"	(" - 6.17)
Arkapuṣpottaram	(" 6.8)
"	(" - 6.19)
Ākūpāram	(Daśa - 2.4)
"	(" - 11.3)
"	(Ahīna - 3.16)
"	(" - 4.21)
"	(" - 5.8)
"	(Kṣudra -3.13)
Ākṣāram	(Daśa - 2.16)
"	(Ahīna - 1.17)
Ājigam	(Daśa - 11.9)
"	(Ekāha - 4.18)
Ātiṣādīyam	(Daśa - 4.17)
Ātreyam	(Ahīna - 5.10)
"	(" 7.17)
Ānidhanamtvāṣṭrīsāma	(Satra - 6.13)
Ānūpamvādhryaśvam	(Daśa 5.6)
"	(Sam - 3.15)
"	(Ekāha - 6.11)
"	(Ahīna - 4.14)
Āndhīgavam	(Daśa - 1.12)

" (" - 11.19)
" (Sam - 2.20)
" (Ekāha - 3.9)
" (" - 5.16)
" (" - 6.2)
" (Ahīna - 4.17)
" (" 4.20)
" Prāya - 3.8)
Ābhīkam (Daśa - 11.10)
" (Satra - 4.15)
Ābhīśavādyam (Daśa - 10.6)
Ābhīśavottaram (Daśa -4.10)
" (Sam - 3.4)
" (Ahīna - 4.4)
" (" - 6.3)
Āmahīyavam (Daśa - 1.1)
" (Sam - 1.1)
" (" 7.3)
" (Ekāha -2.4)
" (• - 2.14)
" (" - 5.8)
" (" - 8.7)
Ārṣabham (Daśa - 2.5)
Āṣubhārgavam (Daśa - 8.1)
" (Ekāha - 3.20)
" (" - 4.11)
" (Ahīna - 1.19)
" (Satra - 3.11)
Āśvam (Daśa - 2.11)
" (Sam - 1.12)
Āśvasūktam (Daśa - 10.11)
" (Sam - 4.4)
" (Ekāha - 7.10)
" (Satra - 5.4)

"	(" - 6.20)

The order is - Daśa, Sam, Ekāha Ahīna, Ksudra

Āsitādyam	(Daśa - 11.1)
"	(Sam - 6.4)
"	(Ekāha - 4.20)
"	(Ahīna - 2.16)
"	Kṣudra - 2.17)
Āsitottaram	(Ahīna - 8.2)
Āṣkāraṇidhanam	
Kāṇvam	(Daśa - 3.16)
"	(Ahīna - 7.11)
"	(Satra - 2.2)
"	(" - 2.9)
"	(Prāya - 1.9)
Āṣṭādaṁstrampūrvam	(Daśa - 3.12)
"	(Ahīna - 1.2)
Āṣṭādaṁṣtrottaram	(Daśa - 4.9)
"	(Sam - 2.11)
"	(Ekāha - 5.18)
"	(" - 6.2)
Iḍānām saṁkṣāraḥ	(Daśa - 9.19)
"	(Ekāha - 1.5)
"	(Ahīna - 3.5)
"	(Satra - 4.10)
Idāvāsiṣṭham	(Sam - 7.16)
"	(Ahīna - 6.5)
Indrasyayaśaḥ	(Satra - 2.14)
Indrasyāpāmīvam	(kṣudra - 4.18)
Iṣovṛdhīyam	(Daśa - 5.19)
Ihavaddaivodāsam	(" - 2.2)
Ihavadāmadevyam	(Daśa - 6.7)
"	(Kṣudra - 2.10)
Utsedhaḥ	(Daśa - 11.11)
"	(Sam - 6.10)

"	(Ekāha - 5.3)
"	(" - 6.20)
"	(" - 6.21)
"	(" - 7.15)
"	(" - 8.11)
Udvatprājāpatyam	(Prāya - 1.1)
Udvadbhārgavam	(Daśa - 8.14)
"	(Kṣudra - 4.4)
Udvaṁśaputraṇ	(Daśa - 6.20)
"	(Satra - 3.1)
"	(" - 3.2)
Ubhayataḥstobham-gautamam	(Daśa - 3.15)
"	(Satra - 6.11)
Ūrdveḍamtvāṣṭrīsāma	(Sam - 3.10)
"	(Ahīna - 5.2)
"	(" - 7.8)
Ṛṣabhaḥpavamānaḥ	(Daśa - 9.20)
"	(Ekāha - 5.1)
"	(" - 6.19)
"	(Satra - 1.19)
Aiṭatam	(Daśa - 8.4)
"	(Ahīna - 2.2)
"	(Satra - 5.7)
Aiḍakāvam	(Sam - 6.2)
Aiḍakautsam	(Daśa - 9.4)
"	(Ahīna - 2.17)
"	(Satra - 5.5)
"	(Prāya - 1.20)
"	(Kṣudra - 1.4)
Aiḍakrauñcam	(Daśa - 6.17)
Aiḍa-āyāsyam	(Daśa - 2.20)
"	(Sam - 2.4)
"	(Ekāha - 1.16)

"	(" - 1.17)
Aiḍa-auknorandram	(Daśa - 6.3)
Aiḍamāṇḍavam	(Sam - 8.9)
Aiḍayāmam	(" - 6.5)
"	(Ahīna - 8.4)
Aiḍasauparṇam	(Daśa - 7.2)
"	(Ekāha - 7.17)
"	(" - 8.8)
"	(Ahīna - 6.13)
"	(Satra - 1.4)
"	(" - 4.16)
Aidhmavāham	(Daśa - 11.6)
"	(Sam - 4.9)
"	(Satra - 1.3)
Aiṣiram	(Daśa - 9.1)
Okonidhanam	(Sam - 1.18)
"	(Satra - 6.6)
Aukṣṇorandhram	(Daśa - 6.2)
Audalam	(Daśa - 9.8)
"	(Sam - 1.19)
"	(Ekāha - 1.3)
"	(" - 4.3)
Aupagavam	(" - 2.1)
Auruksayam	(Satra - 4.21)
Aurṇāyavādyam	(Sam - 3.8)
Aurṇāyavottaram	(Daśa - 4.15)
Aurdhvasadmanam	(" - 2.3)
Auśanam	(Daśa - 1.4)
"	(" - 9.11)
"	(Ekāha - 2.20)
"	(Ahīna - 8.5)
"	(Satra - 2.4)
"	(" - 3.8)
"	(" - 3.9)

"	(" - 3.10)
"	(" - 5.10)
Kaṇvabṛhat	(Kṣudra - 1.17)
"	(" - 1.18)
"	(" - 2.8)
"	(" - 2.9)
"	(" - 3.8)
Kaṇvarathantaram	(Daśa - 7.4)
"	(Ekāha - 5.19)
"	(Satra - 3.18)
"	(" - 4.14)
"	(" - 6.7)
(Kakubuttarā-	
Kaṇvarathantaram	(Kṣudra - 1.1)
Kaṇvarathantaram	(Kṣudra - 1.16)
"	(" - 2.6)
"	(" - 2.7)
"	(" - 3.7)
Kākṣīvatam	(Daśa - 8.19)
"	(Ekāha - 6.9)
"	(Satra - 1.15)
Kāṇvam	(Daśa - 1.20)
Kārṇaśravasam	(Daśa - 6.13)
Kārtayaśam	(Daśa - 7.14)
"	(Satra - 1.10)
Kāleyam	(Daśa - 1.7)
"	(Sam - 4.15)
"	(" - 4.17)
"	(" - 4.19)
"	(" - 5.4)
"	(" - 5.9)
"	(" - 7.4)
"	(Ekāha - 1.13)
"	(" - 2.5)

"　　(" - 3.3)
"　　(" - 5.11)
Kāleyam　　(Prāya - 1.3)
"　　(" - 1.8)
"　　(" - 1.10)
"　　(" - 1.16)
"　　(" - 1.18)
"　　(" - 2.4)
"　　(" - 2.5)
Kāvam (Daśa - 1.13)
"　　(Sam - 1.10)
"　　(" - 6.16)
"　　(" - 7.11)
"　　(Ekāha - 3.12)
"　　(" - 5.17)
"　　(" - 6.3)
"　　(Satra - 3.15)
"　　(" - 3.16)
"　　(" - 3.17)
Kāśitam　　(Sam - 1.16)
"　　(" - 4.11)
Kutsasyādhirathīyam　　(Kṣudra - 4.6)
Kaulmalabarhiṣam　　(Daśa - 10.2)
"　　(Ekāha - 3.19)
"　　(Satra - 1.21)
Kautsam　　(Daśa - 2.10)
Kratuvāsiṣṭham　　(" - 10.7)
Krośam　　(Daśa - 5.12)
"　　(Ahīna - 4.11)
Krauñcam　　(Daśa - 5.20)
Krauñcādyam　　(" - 9.6)
"　　(Ahīna - 2.19)
"　　(" - 3.17)
"　　(" - 5.1)

"	(" - 7.3)
"	(Kṣudrā 3.2)
Kṣullakakāleyam	(Ahīna - 6.6)
Kṣulakavaiṣṭambham	(Daśa - 3.13)
"	(Sam - 2.16)
"	(" - 5.20)
Gatanidhanabābhravam	(Daśa - 9.18)
Gāyatrapārśvam	(Daśa - 8.8)
"	(Ekāha - 2.3)
"	(Ahīna - 2.9)
Gāram (Daśa - 2.6)	
Gūrdaḥ	(" - 6.19)
Gorāṅgirasam	(Kṣudra - 4.13)
Gauṅgavam	(Daśa - 7.5)
"	(Sam - 5.18)
"	(" - 7.17)
"	(Ekāha - 3.17)
"	(Ahīna - 6.17)
Gautamam	(Daśa - 2.18)
"	(Sam - 6.1)
"	(Ekāha - 4.13)
"	(Ahīna - 7.4)
Gautamasyamanājyam	(Satra - 2.18)
Gaurīvitam	(Daśa - 2.17)
"	(" - 3.8)
"	(" - 4.3)
"	(" - 5.2)
"	(" - 5.13)
"	(" - 6.14)
"	(" - 7.13)
"	(" - 9.3)
"	(" - 10.18)
"	(" - 11.14)
"	(Sam - 1.17)

"	(" - 2.9)
"	(Ahīna - 5.12)
"	(Satra - 1.1)
"	(" - 4.12)
"	(" - 6.5)
"	(Prāya - 3.5)
"	(" - 3.6)
"	(Kṣudra - 3.3)
"	(" - 3.4)
"	(" - 3.5)
"	(" - 3.6)
Gauśṛṅgam	(Kṣudra - 4.10)
Gauṣūktam	(Sam - 3.19)
"	(Ekāha - 5.2)
"	(" - 7.9)
"	(Ahīna - 4.7)
"	(" - 5.11)
Ghṛtaśunnidhanam	(Daśa - 2.7)
Cyāvanam	(Daśa - 5.11)
"	(Ekāha - 7.4)
Janitram	(Sam - 5.1)
Janitrādyam	(" - 7.14)
"	(" - 8.3)
"	(Ekāha - 7.5)
"	(Ahīna - 1.9)
"	(Satra - 2.13)
Janitrottaram	(Ekāha - 7.6)
"	(Ahīna - 1.10)
Jamadagnerabhīvartaḥ	(Satra - 2.16)
Jarābodhīyam	(Daśa 7.16)
"	(Sam - 1.7)
"	(" - 8.10)
Jarābodhīyam	(Ekāha - 1.18)
"	(" - 2.10)

"	(" - 2.15)
"	(" - 3.14)
"	(" - 3.15)
"	(Ahīna - 1.5)
"	(" - 1.11)
"	(" - 1.12)
"	(" - 5.16)
"	(" - 1.12)
"	(" - 5.16)
"	(Satra - 1.8)
"	(" - 3.3)
"	(" - 3.4)
"	(Ksudra - 5.1)
Jāgatamvaruṇasāma	(Kṣudra - 4.2)
Tṛtīyamkrauñcam	(Daśa - 3.9)
"	(Sam - 1.9)
Tairaścyam	(Daśa - 4.7)
Trāsadasyavam	(Ekāha - 6.14)
"	(Satra - 6.3)
Triṇidhana-āyāsyam	(Daśa - 3.1)
"	(Sam - 2.5)
"	(" - 4.6)
Triṣṭupśyāvāśvam	(Kṣudra - 3.16)
Traikakubham	(Daśa - 11.7)
"	(Prāya - 1.5)
Traitam	(Daśa - 9.2)
"	(Ahīna - 7.2)
Traiśokam	(Daśa - 4.13)
Tryantamtvāṣṭrīsāma	(" - 4.4)
"	(Satra - 4.9)
Tvāṣṭrīsāma	(Ahīna - 6.1)
Dakṣaṇidhanamaukṣam	(Daśa - 7.10)
"	(Ekāha - 6.4)
Dārḍhacyutam	(Ahīna - 5.13)

Dāvasunidhanam	(Daśa - 10.13)
"	(Ahina - 3.10)
"	(Satra - 5.3)
Dāśaspatyam	(Daśa - 5.15)
Dīrgham	(" - 6.12)
Dairghaśravasam	(" - 10.4)
"	(Sam - 1.4)
"	(Ekāha - 2.7)
"	(" - 2.17)
"	(" - 4.5)
"	(" - 4.16)
"	(Ahīna - 2.5)
"	(Prāya - 2.21)
Daivātitham	(Daśa - 2.8)
Daivodāsam	(Sam. 2.19)
"	(" - 3.11)
"	(Ekāha - 6.10)
"	(Ahīna - 5.14)
Dyautānam	(Ekāha - 2.8)
"	(Prāya - 3.9)
Dvitīyam-krauñcam	(" 2.1)
Dvirabhyāsatvāṣṭrīsāma	(Sam - 5.6)
"	(Ahīna - 4.2)
"	(Satra - 6.12)
"	(kṣudra - 3.1)
Dvirabhyāsalauśam	(Sam - 4.2)
"	(" - 5.7)
Dvirabhyasta-ākūpāram	(Ahīna - 8.3)
"	(Kṣudra - 1.6)
Dvihṁkāravāmadevyam	(Daśa - 8.7)
"	(Ahīna - 2.6)
"	(" - 6.7)
"	(Satra - 4.17)
Dviriḍapadastobha	(Ahina - 2.7)

"	(Caturida) (" - 2.8)
"	(Ṣaḍida) (" - 2.9)
"	(Aṣṭeḍa) (" - 3.1)
"	(" - 6.15)
Dvaigatam	(Daśa - 8.10)
"	(Ahīna - 5.6)
"	(" - 6.16)
"	(Satra - 1.12)
"	(" - 6.16)
Dharma	(Daśa - 9.9)
Dhurāsākamaśvam	(" - 8.5)
"	(Ahīna - 1.8)
"	(" - 2.3)
"	(Satra - 5.8)
Nānadam	(Daśa - 4.18)
"	(Ekāha - 1.1)
Nārmedham	(Daśa - 1.17)
•	(Prāya - 2.3)
Nidhanakamam	(Daśa - 4.8)
Niṣedhaḥ	(" - 11.13)
"	(Sam - 6.15)
"	(Ekaha - 2.2)
"	(" - 5.6)
"	(" - 7.2)
"	(" - 7.16)
"	(Ahīna - 4.18)
"	(" - 7.12)
Nīharvam	(Daśa - 10.19)
"	(Sam - 8.12)
Naipātitham	(Daśa - 8.15)
"	(Kṣudra - 5.4)
"	(" - 5.5)
"	(" - 5.6)
Naudhasam	(Daśa - 1.6)

"	(Sam - 7.1)
"	(Ekāha - 3.2)
"	(Satra - 2.5)
(Kakubuttara)	(Prāya - 1.17)
Naudhasam	(Kṣudra - 1.2)
"	(" - 1.5)
"	(" - 1.9)
(Śyaita) "	(" - 1.10)
Pajram (Sam. 1.13)	
Padanidhanaśuddhāśuddhīyam	(Daśa - 9.5)
"	(Sam - 7.18)
"	(Ekāha - 7.8)
"	(Ahīna - 2.18)
"	(" - 5.3)
"	(Satra - 1.17)
"	(Kṣudra - 3.12)
Pārtham	(Daśa - 5.14)
"	(Sam - 1.5)
"	(" - 2.6)
"	(" - 5.14)
"	(" - 6.12)
"	(" - 7.5)
"	(Ekāha - 5.9)
Pāṣṭhauham	(Daśa - 3.20)
Pūrvayāmam	(Kṣudra - 4.11)
Pūrvavāravantīyam	(" - 3.15)
Pūrvavāsiṣṭham	(Sam - 3.6)
"	(Ahīna - 7.18)
"	(Kṣudra - 4.16)
Pṛṣṭham	(Daśa - 10.1)
"	(Ahīna - 6.12)
"	(Satra - 1.20)
Paurumadgam	(Daśa - 3.14)
"	(Ahīna - 7.10)

Paurumīḍham	(Sam - 7.12)
"	(" - 7.19)
"	(Satra - 2.19)
Pauruhanmanam	(Daśa - 8.9)
"	(Ahīna - 2.8)
"	(" - 5.7)
"	(" - 6.15)
"	(Satrā 1.13)
Pauṣkalam	(Daśa - 1.10)
"	(Sam - 6.18)
"	(" - 7.2)
"	(" - 8.2)
"	(Ekāha - 3.6)
"	(Satra - 2.6)
"	(Prāya - 1.15)
"	(" - 1.19)
Pratīcīneḍakāsītam	(Daśa - 10.14)
"	(Ekāha - 8.18)
"	(Ahīna - 3.11)
•	(Satra - 4.11)
Pratodam	(Ahīna - 6.11)
Pramaṁhiṣṭhīyam	(Daśa - 4.5)
Pravadbhārgavam	(" 7.7)
"	(Kṣudra - 4.3)
Plavaḥ	(Daśa - 7.12)
"	(Sam - 1.3)
Bārhaduktham	(Daśa - 8.13)
"	(Sam - 8.7)
"	(Satra - 1.7)
"	(" - 5.15)
Bṛhatkam	(Daśa - 4.16)
Bṛhadāgneyam	(Sam - 5.17)
"	(Ahīna - 6.10)
Bṛhadbhāradvājam	(" - 4.10)

Bharadvājasyapṛśni	(Daśa - 4.14)
"	(Sam - 3.3)
"	(" - 6.11)
"	(Ahīna - 3.6)
"	(" - 3.7)
"	(" - 4.3)
"	(Satra - 4.1)
Bhāradvājam	(Sam - 7.15)
"	(" - 8.5)
"	(Satrā 2.12)
Bhāsam	(Daśa - 8.18)
"	(Ahīna - 2.12)
"	(Satrā 1.16)
Madhuścunnidhanam	(Daśa - 6.15)
"	(Sām - 5.15)
"	(Satra - 6.18)
Marāyam	(Kṣdra - 2.3)
"	(" - 2.4)
"	(" - 2.14)
"	(" - 2.15)
"	(" - 3.11)
Marutāmdhenu	(Sām - 4.12)
"	(" - 5.11)
Mahāvaiśvāmitram	(Daśa - 5.18)
"	(Prāya - 2.20)
"	(Kṣudra - 2.20)
Mahāvaiṣṭambham	(Daśa - 3.18)
"	(Sam - 6.17)
"	(Ekāha - 1.12)
"	(Kṣudra - 1.19, 20)
"	(" - 1.120)
"	(" - 2.10)
Mahāvaiṣṭambham	(Kṣudra - 2. 10, 11)
Māṇḍavam	(Satra - 5.16)

Mādhucchandasam	(Daśa - 3.4)
"	(Sam - 2.3)
"	(Satra - 3.20)
Mānavādyam	(Sam - 7.13)
"	(" - 8.1)
"	(Satra - 2.10)
"	(" - 2.11)
Mānavottaram	(Daśa - 5.5)
"	(Sam - 3.14)
"	(Abhīna - 4.13)
"	(Satra - 2.8)
Mārutam	(Daśa - 9.13)
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Vāṅnidhanasauhaviṣam	(Daśa - 11.20)
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Atīṣaṅgaḥ	(Kṣudra - 2.8)
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Gavāṃvratam	(" - 1.9)
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Dīrghatamasaḥarkaḥ	(Daśa - 3.7)
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Dvitīyasvaram	(Sam - 2.2)
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Dviriḍapadastobhaḥ	(Ahīna - 2.7)
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Yaśaḥ	(" - 3.6)
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Vārṣāharottaram	(" - 1.4)
Vikarṇam	(Sam - 3.4)
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Śyenaḥ	(Daśa - 2.9)
Śreyaḥ	(Kṣudra - 5.6)
Ṣaḍiḍapadastobhaḥ	(Ahīna - 2.9)
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Hrasvāvairūpam	(Kṣudra - 1.10)
"	(" - 2.1)
Vairūpam	(" - 3.1)
"	(" - 3.2)

APPENDIX - F

Index of important words

(The names of sāmans and the specimen parvans are not included)

Aḥkāra
Akṛṣṭa
Agati
Atikrānta
Anubrāhmaṇam
Aticchandas
Antodātta
Atonement
Antaḥpadika
Atihāra
Atīṣaṅga
Adhyardheḍā
Anvayikī

Adhyāsyā
Anirukta
Anurūpa
Antarṇidhana
Anutoda
Aviklpta
Antaḥsāmika
Apaciti
Abhyāsaṅga
Abhyāsa
Abhyudūha
Aparāṅga
Apeta
Abhigīta
Adhyardhopāya
Alopa
Avigīta
Asaṃyoga
Asaṁhata
Āitva
Āgama
Āubhāva
Ājya
Ārbhāva
Āvāpa
Āḥkāra
Āvṛtta
Ādeśa
Āyuṣṭoma
Ārcika
Āhīnikī
Iyādi
Ihā
Udātta
Uktha
Ukthya
Ugati
Uttaragāna
Udūha
Udarka
Udayanīya
Udghāta
Uddeśa
Upagraha
Upāya
Upadhā

Usthabhāva
Ekarca
Ekaikāstotrīya
Etāsu
Aiḍa
Otva
Auhovā
karṣaṇa
Kālabavins
Kanīyas
Kṛtasvara
Kṛṣṭākṛṣṭa
Kṛṣṭavṛddha
Gati
Gaubhin
Goṣṭoma
Geṣṇa
Ghoṣākāra
Caturthocca
Catuṣpadā
Chandasya
Chāndasīṣu
Chronic disease
Januṣā
Jyotirbhāḥ
Takāra
Tālavya
Tṛtīyādinī
Daśarātra.
Disvara
Dīrghakarṣaṇa
Dīkṣita (initiated)
Dravyāntara
Dvipadā
Dviyakārasaṁyukta
Nāmisvarāḥ
Nigadavṛtti
Nikāyins
Nighāta
Nyāyya
Nyāyavirodhīni
Paṅkti
Padagīta
Padanidhana
Padastobha
Parimitākṣarāṇi
Paryāsa
Pratyakṣaparokṣādayaḥ
Pratyaya
Parvavikāraḥ
Padānusvāra
Padagīti
Padavibhagya
Pipīlikāmadhyā
Purastāt
Pṛṣṭha
Pragātha
Pūrvakalpa
Praṇaya
Pratipad
Prakṛti
Prasut
Prāyaṇīya
Praguṇa
Pūrvaṅga
Pratilomāni
Pratyavaroha
Pratyutkrānta
Pradeśa
Prayogasiddhi

Pravacana
Prāyaścitta
Plavate
Brahmasāman
Bhāva
Bhoga
Madhye-nidhanam
Mandrakṛṣṭa
Mahānāmnyaḥ
Yoni
Rāga
Lakṣaṇoddeśa
Luptopāntyā
Vāśabda
Vikarṣa
Vikalpa
Vikāra
Vicchandas
Vidhā
Viparyaya
Vbhāṣā
Virāma
Viṣṭārapaṅkti
Viṣṭuti
Vṛdhesvara
Vṛddhi
Vyāhṛtisāmān
Vyūḍha
Vrātyāgniṣṭut
Śāṭyāyanin
Saṁhata
Saṁkṛṣṭa
Saṁghāta
Saṅdhyagīta
Ṣaḍaha
Samānodarka
Samudra-chandas
Sarvastoma
Samūḍha
Sandhisaman
Saṁsava
Saṁsṭhā
Sastobhapadavibhāgya
Sāptamika
Sāmagāna
Sāmāntika-nidhana
Sāmatṛca
Sūkta
Somātipavana
Stotrīya
Śrīstoma
Stobhavibhāgya
Sūryavatyaḥ
Stobha
Svarāgama
Svārya
Svāsu
Hiṣyanta

* * *

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(b) Music in Bharata's Nāṭyaśāstra
(c) Studies in the Nāṭyaśāstra: with special reference to the Sanskrit drama in performance
(d) Translation of Niśaṅkaśāraṅgadeva Saṅgītaratnakoṣa